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UNITY

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UNITY

A MAGAZINE TEACHING HEALTH, PROSPERITY, AND SPIRITUAL DEVELOPMENT

Unity is a handbook of Christian Healing and Christian Psychology.

The purpose of Unity is, not to found a new sect, but to give people a practical application of what they already have through their church affiliations.

Unity therefore stands independent as an exponent of Practical Christianity, teaching the practical application of the doctrine of Jesus Christ in all the affairs of life; explaining the action of mind, and how it is the connecting link between God and man; how mind action affects the body, producing discord or harmony, sickness or health, and how it brings man into the understanding of Divine law, harmony, health and peace, here and now.

Unity explains how this power of mind action can be applied by every man and woman, for it is as operative today as it was two thousand years ago.

Unity is also the organ of the Society of Silent Unity, an organization through which an immense amount of help is being extended to suffering humanity everywhere. It does not make any difference how desperate a case may be, the Society of Silent Unity will take it.

Believing in the innate honesty and justice of all men and women, voluntary offerings are received for all our ministrations. No demand for money, nor a charge against any one, has ever been made in the twenty-five years of our existence.

If you or your friends are sick or unhappy, in poverty or financial difficulties, or in trouble of any kind, write or telegraph to this Society and you will be helped at once. All the correspondence is strictly confidential.

Send all requests for help to *Society of Silent Unity*, Tenth and Tracy Avenue, Kansas City, Mo.

A NEW SONG

Oh sing unto Jehovah a new song:
Sing unto Jehovah, all the earth.
Sing unto Jehovah, bless his name;
Show forth his salvation from day to day.
Declare his glory among the nations,
His marvellous works among all the peoples.
For great is Jehovah, and greatly to be praised:
He is to be feared above all gods.
For all the gods of the peoples are idols;
But Jehovah made the heavens.
Honor and majesty are before him:
Strength and beauty are in his sanctuary.
Ascribe unto Jehovah, ye kindreds of the peoples,
Ascribe unto Jehovah glory and strength.
Ascribe unto Jehovah the glory due unto his name:
Bring an offering, and come into his courts.
Oh worship Jehovah in holy array:
Tremble before him, all the earth.
Say among the nations, Jehovah reigneth:
The world also is established that it cannot be moved:
He will judge the peoples with equity.
Let the heavens be glad, and let the earth rejoice;
Let the sea roar, and the fullness thereof;
Let the field exult, and all that is therein;
Then shall all the trees of the wood sing for joy
Before Jehovah; for he cometh,
For he cometh to judge the earth:
He will judge the world with righteousness,
And the peoples with his truth.

—Psalm 96.

JESUS CHRIST'S ATONEMENT

CHARLES FILLMORE

HERE may be found in the traditions of nearly all peoples, reference to a time when man was in a state of consciousness very much superior to that which he now manifests on this planet. In the Hebrew Scriptures it is symbolically described as the Edenic state, and the departure from that place in the divine economy is called the "fall of man." Some modern metaphysicians teach that there never was a "fall of man;" that man never fell; that his creation was spiritual, and that he is just as spiritual today as he ever was or ever will be. Of man as an idea in Divine Mind, this is true. That there is not now a harmonious manifestation of that idea, clearly indicates that there has somewhere been a lapse by man. The idea prevalent among all people of a "Golden Age" past, and to be restored, has a real foundation.

When, through study of himself in spiritual consciousness, man gets away from the sense consciousness, he rises into a mental atmosphere where he sees the relation of ideas, and how they should stand to each other in Divine Order. This perception can be attained by any one who will detach his thinking ego from the world of phenomena and let it float out into the universe of causes. The spiritual consciousness has been attained by thousands in every age, and their testimony is worthy of careful consideration.

When man touches in mind this plane of causes, he sees that the discords of the race, in body and in affairs, are the direct result of disorder in humanity's relation to creation. He sees that there has been through man's power of free thought a most vital and far-reaching departure from the Divine Idea.

Man cannot thwart the divine plan, but by virtue

of his own creative or formative power in that plan, he may turn his part of the work out of its true course and impede its consummation. This has been done, and we exist today in a state of lapse, so far as our relation to God and the orderly movement of his idea in creation is concerned. So we have to admit that the "fall of man" is true in experience, and this knowledge makes us perceive why certain incongruous conditions prevail in a world where a good and perfect God is supposed to rule.

Material science says that evolution is the order of nature, and that all the silent records of earth, as left by departed races, testify to a steady rise from a lower to a higher species.

A large number of metaphysical writers and teachers have fallen into this line of thought, and have assumed that the records of man's evolution, as found through archæological and geological research, bear testimony to his mental evolution, and that the experiences which he has passed through in this respect are in divine order of creation. We must either accept this testimony as a true record of man's evolution or explain what part evolution plays in man's unfoldment.

We accept the testimony, but we say that evolution shows the progress of man out of the lapse from divine order in creation; but it is no more a part of the original divine plan than would be a falling into a muddy swamp and a dreary toiling back to the highways, be an essential part of a traveler's journey toward a beautiful city. Man is the Son of a God, and God's methods are harmonious in bringing forth his ideas. Man is God's idea—a self-conscious entity, having in embryo all the faculties and powers of that from which it came forth. In following the orderly path of its unfoldment, this man idea is in conscious mental communication with its source, and may know what to do and what not to do in bringing forth creation.

This self-conscious man idea is like its source—free to act as it wills. In exercising its privileges, it may lose

sight of its place in divine order. When it does this, it goes down into Egypt, or darkness, and then God opens a way out of its bondage, and that *way*, in this case, has been so-called material evolution.

So we see that the "fall of man" antedates the geological formation of this planet. Jesus recognized this when he said, "And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

By birth we are a spiritual race, and would never have known matter or material conditions if we had followed the leadings of our higher consciousness.

It is the recognition of this higher consciousness and our place in Being that we are now seeking. We are emerging from the darkness of our Egyptian bondage. We see the Promised Land, and we want to know the shortest way to reach it. That way is the Jesus Christ way. It is called the Jesus Christ way because Jesus Christ of Nazareth came forth into the light which man had with the Father before he went down into darkness; thus He demonstrated that it was the one way to light or Truth. His demonstration relates Him to us all in a peculiarly metaphysical sense, because it is only through a study of mind and states of consciousness formed by thought, that it can be understood.

We have been taught by the church that Jesus died for us,—that he was an atonement for our sins before the Father. It is a true doctrine, but it has been materialized by human sense into a flesh and blood process, in which the death of the body on the cross played the important part. Herein has the sense-consciousness led the church astray. Spiritual things must be spiritually discerned, seems to have escaped the notice of the church in forming its scheme of atonement. Jesus of Nazareth did play an important part in opening the way for every one of us into the Father's kingdom, but it was on a more interior plane of causation than that ascribed to it by the church.

To comprehend the atonement requires a deeper insight into creative processes than the average man and woman has attained, because they have submerged their thinking power into a grosser thought stratum. So it is only those who study Being from the standpoint of pure Mind who can ever understand the atonement and the part that Jesus played in opening the way for humanity into the glory which was ours before the world was formed.

We who have studied these creative processes of thought action, know how states of consciousness are formed, and how tenacious a certain mental plane is after it has once become established in subconsciousness. The man ego seems to lose its identity in its own formations; it forgets for the time all its past experiences and powers. We see this in certain social states among the people. No matter how miserable and degraded their state, people get so accustomed to their habitual environment that they do not aspire to anything higher. Reformers of the criminal classes in our large cities tell us that their most difficult problem is how to awaken in these people a desire for better things. They are attached to their habits of thought and living, and want to be left alone. The same is true in the history of civilizing the savage races. Just when they are about to reach the place where they will see the desirability of a better way of living, they fall back into the old life, and are satisfied. It is the tendency of thought emanation to crystallize about the form which it has made, and, in spite of the struggles of the man ego, hold to it.

We can readily see how a whole race might be caught in the meshes of its own thought emanations, and through the drowsy ignorance of the man ego, remain there throughout eternity, unless a break were somewhere made in the structure and the light of a higher way let in. This is exactly what took place with our race. In our journey back to the Father's house we got lost in our own thought emanations, and Jesus Christ broke through

the crystallized thought strata and opened the way for all those who will follow him. By so doing, he made a connection between our state of consciousness and the more interior one of the Father. He united them, made them a unit—a one; hence the at-one-ment, or atonement, through him. And he stands in the breach today, ready to mentally pass over all who will accept his way. He died for us, in that he destroyed in his own consciousness all the mortal beliefs that hold us in bondage, such as sin, evil, sickness, fleshly lusts, and death. "I have overcome the world." The "overcoming" accomplished by Jesus made a great rent in the sense consciousness and opened a way by which whoever desires may demonstrate easily and quickly.

But in order to receive the benefit of Jesus' work in thought dissolution, it is necessary for every one to go to the place where he made the rent in the race beliefs. If you were held in the meshes of a great spider web and some one made a hole through which you could pass, you would go to the hole, and make your escape. To avail ourselves of the aperture which Jesus made in the limitations of sense, we have to go where he is mentally and spiritually, before we can pass out. The church is not far wrong in its call to "follow Jesus." The one error lies in the mistaken belief that he was the *only* begotten Son of God; that he overcame for each; that by simply *believing* on him the individual is saved without any specific overcoming on his own part.

In believing him to be the only begotten Son of God, the church has confounded the higher, or Christ Consciousness, which is the only begotten Son of God, with his lower, or Jesus consciousness. Jesus recognized his identity in God as the Christ, the Son of God; he also recognized his consciousness of self, the son of man. So each of us is the Son of God, and we each will come into conscious recognition of the Christ Mind, making the conjunction between our mind and God's mind, just as soon as we let go the limitations of mortal sense.

God has but one Son, the Christ, the one ideal Man. This divine conjunction was accomplished by Jesus; consequently the Christ shone out through his mortal self and illūminated it until it lost its personality and disappeared into Divine Individuality.

Through believing that Jesus was more divine than other men, the church has assumed that he had certain privileges that are not extended by the Father to all; that in a superhuman way he made good all our shortcomings, and saved us from suffering for our acts, by our simply believing on him and in a perfunctory way accepting him as our savior. Paul is responsible for a good share of this throwing of the whole burden upon the blood of Jesus. His teaching in this respect was doubtless the result of an old mental tendency carried over from his Hebrew idea of the blood sacrifices of the priesthood. In order to show the parallel in the life of Jesus Christ, Paul preached to the Jews that Jesus was the great once-for-all bloody sacrifice, and that none other would ever be necessary.

But Jesus went farther than this; he said unto his disciples, "If any man would come after me, let him deny himself, and take up his cross, and follow me." "Keep my word." Do as I do. I have overcome; now by following in my footsteps, you shall overcome.

We all recognize the advantage of thought coöperation and how much easier it is to hold ourselves in the true consciousness when we are associated with those who think as we do. It was the work of Jesus to establish in our race consciousness a spiritual center with which every one might mentally become associated, regardless of geographical location. He said to his disciples, "I go to prepare a place for you, . . . that where I am, there ye may be also." That *place* is a state of consciousness right here in our midst, and we can at any time connect ourselves with it by centering our minds upon Jesus and silently asking his help in our demonstrations. It is not the prayer of a "worm of the

dust" to a god; it is the appeal of an intelligent seeker for guidance and assistance from one who has passed over the same road, one who knows all the hard places and how to get through them.

This is in one sense the relation of Jesus Christ to each of us, and so far as our present demonstration is concerned, the most important one. The road we are traveling from the mortal plane of consciousness to the spiritual plane, is beset with many obstructions, and we need the assistance of one stronger than any of those who dwell in flesh bodies. He who is yet in the perception of the earthly is not always a safe guide, because he sees in a limited way. We want one who sees wholly in Spirit, and such a one we find in Jesus Christ.

He has not left us, nor gone to some far-away heaven. He is here, now, and may be reached by the humblest of us in a moment's time, if we really aspire in Spirit for his companionship and help.

This is a simple statement of the relation that Jesus of Nazareth bears to us. Yet he was more than the personal Jesus of Nazareth. He was more than man, as we understand the appellation in its everyday use, because there came into his manhood a factor to which most men are strangers. This factor was the Christ Consciousness. The unfoldment of this consciousness by Jesus made him God incarnate. Christ is the mind of God individualized, and whoever so loses his personality as to be swallowed up of God becomes Christ Jesus, or God-Man.

So we cannot separate Jesus Christ from God, nor tell where man leaves off and God begins in him. To say that Jesus Christ was a man as we are men, is not true, because he had dropped that personal consciousness by which we separate ourselves into men and women. He was consciously one with the absolute principle of Being. He had no consciousness separate from that Being, hence he was that Being, to all intents and purposes. Yet he attained no more than what is ex-

pected of every one of us. "That they may be one, even as we are," was his prayer. This unity with the Father is attained through the externalization of the Christ Consciousness, which is omnipresent and ever ready to manifest itself through us, as it did through Jesus. The Christ Consciousness has been perceived by the spiritually wise in every age, but they have not known how to externalize it and make it an abiding state of mind. Jesus accomplished this, and his method is worthy of our adoption, because it is the only known method that has proved successful. It is set forth in the New Testament, and whoever adopts the life of purity and love and power there exemplified in the experiences of Jesus of Nazareth, will surely in due course attain the place he attained.

His way of attainment must be made our way. He acknowledged himself to be the Son of God. This calls for nothing less on our part than a definite recognition of ourselves as sons of God, right here and now, regardless of appearances to the contrary. We know that we are sons of God; then why not acknowledge and proceed to take possession of our God right? That is what he did in the face of most adverse conditions. There are no environments today so stolidly material as the conditions in Jesus' time. People now know more about themselves and their true relation to God. They are familiar with thought processes and how the idea held in mind will make itself manifest in the body and affairs. Hence, they take up this problem of spiritual realization under most favorable conditions. It must work out just as surely as a mathematical problem, because it is under immutable law. The factors are all in our possession, and the rule that has demonstrated in one striking instance is before us. By following that rule and doing day by day the work that comes to us, we shall surely put on Christ as fully and completely as did Jesus of Nazareth.

The process of Jesus of Nazareth in evolving from

sense to soul, was first a recognition of the spiritual selfhood,—a constant affirmation of its supremacy and power. Jesus loved to make the highest statements: "I and the Father are one;" "All authority hath been given unto me in heaven and on earth." He made these statements before the resurrection, so we know that he was not then fully conscious of their reality. But through the power of his word he brought about the realization.

Next in the process was that constant cleansing of the consciousness through denial, or "fasting." He prayed by himself much; he fasted much. He was tempted on every side, within and without, yet he never yielded. He sifted himself daily, dismissing from his mind all the ideas that bind men to this world. He recognized that the kingdom of the spiritual man is not of this world—that it is a world which transcends and controls this world; therefore he was not attached in any way to the things of sense. Personal self, the adversary, told him to turn stones into bread, but he did not yield to this temptation to use his God-given power for material gain. Personal sense again took him upon Ambition's high place and showed him what he might have in the fame of the world, if he would worship this false god, but he refused to lower his standard. He was using spiritual power and he was true to its character; he did not mix it with matter or material ways.

When Jesus said, "My words are Spirit and they are life," he touched that inner Christ word that created all things, and we know that his words were vivified from that center with a life essence and moving power that always demonstrate the truth through one who has Christ understanding.

The words of Jesus have rung through the souls of men and set them afire with God's spirit for two thousand years. This is because they are spiritual words. They have within them the seeds of a divine life, and they grow in the minds of all who give them place, just

as a beautiful flower or a great tree grows from the seed germ planted in the ground.

Jesus recognized that the consciousness of man is submerged in the things of sense; that it cannot perceive Truth in the abstract when presented to it, and that it must, under these conditions, be stirred into activity through some stimulating force dropped into it from without. Hence he sent forth his powerful words of truth to the thirsty souls, and said unto them, "Keep my word."

To keep a word, is to revolve it in the mind—to go over it in all its aspects; to believe in it as a truth; to treasure it as a saving balm in time of need; and above all, to obey the law it sets forth.

In all ages people have known about the saving power of words, and have used them to the best of their understanding. The Hebrews bound upon their foreheads and wrists parchments with words of Scripture written upon them. The Hindus, Japanese, Chinese,—nearly all known nations, have their various ways of applying sacred words to the modification of their ills and for the invocation of the invisible powers to aid them in both their material and spiritual needs.

Although these methods are faulty in that they drop into the use of the letter of the word, instead of observing its spirit, they are useful to us as indicators of the universal belief in the power of the Sacred Word.

We know that words express ideas, and to get at their substantial part we must move into the realm of ideas. Ideas are in the mind, and it is there we must go if we want to get the force of our words. The Hebrew's phylacteries and the Lamaist's prayer wheels are suggestive of the wordy petitions of the Christian. Word praying is not keeping the sayings of Jesus Christ, nor reaping the inner substance of the mystical Word. These can be done only by those who believe in the omnipresent Spirit of God,—those who keep in mind

the words which express his goodness, wisdom, and power.

Jesus Christ more fully voiced this nearness of God to man than any of the prophets, and his words are correspondingly vivified with that inner fire and life. He said that those who keep his sayings should escape even death, so potent is the life energy attached to them.

This is a startling promise. When we understand that it was not the personal man, Jesus, who made it, but the Father who spoke through him, then we know that it is not an idle one. "The words that I say unto you I speak not from myself: but the Father abiding in me doeth his works." This is the reason why these words of Jesus endure, and why they are more and more attracting the attention of men as the years go on.

Whoever takes these words into his mind should first consecrate himself to the Truth which they represent. That Truth is not the formulated doctrine of any church, nor the creed of any sect. That Truth is written in the inner sanctuary of every soul, and all souls know it without external formulas. It is the intuitive perception of what is right in the sight of God and men. It is that Truth and justice which every man recognizes as the foundation of true living. Whoever consecrates himself to follow this inner monitor and live up to its promptings, regardless of social or commercial customs, has consecrated himself to do God's will, and he is fitted to take the words of Jesus Christ and make them his own.

It is no idle experiment, this keeping in the mind the words of Jesus. It is a very momentous undertaking, and may be the most important period in the life of an individual. There must be sincerity, and earnestness, and right motive, and withal a determination to understand the spiritual import.

These require attention, time, and patience, in the application of the mind to a solution of the deeper meanings of the sayings which we are urged to "keep."

People have a way of dealing with sacred words that is too superficial to bring results. They juggle with words. They toss them into the air with the heavenly tone or the oratorical ring, and count it a compliance with divine requirements. These are but other forms of the prayer wheel and phylactery. It is that outer service which Jesus condemned, because its object is to be "seen of men." To keep the sayings of Jesus means much more than this. It has a significance peculiar to the inner life, and it is only after the inner life is awakened that the true sense of the spiritual word is understood. But the sincere keeper of Jesus' sayings will, through his devotions, awaken the inner spirit, and the Lord will come to him and minister to his call as carefully and as lovingly as a father to a beloved son.

Jesus tells us that his words are Spirit, and bids us to keep them. How can one keep a thing which he knows nothing about? How can you keep the words and sayings of Jesus unless you get into his consciousness and grasp them with your mind, your spirit?

Surely there is no other way to keep his sayings. Those who are trying by any other method, are missing the mark. They may be honest, and they may be good, sincere people, living what the world calls pure, Christian lives, but they are not going to get the fruits of Jesus' words unless they comply with his requirements.

Unless you perceive that there is something more in the doctrine of Jesus than keeping up a worldly moral standard as preparation for salvation after death, you will fall very short of being a real Christian.

Jesus did not depreciate moral living, but neither did he promise that it fulfilled the law of God. Very negative people are frequently moral. But morality does not make them Christians after the Jesus Christ plan. His Christianity had a living God in it—a God that lived in him and spoke through him. It was a religion of *fire* and of water; of *life*, as well as of purity. Men are to be *alive*—not merely exist in a half-dead

way for a few years and then go out with a splutter, like a tallow dip. Jesus Christ's men are to be electric lights that glow and gleam with a perpetual current from the one omnipresent Energy. The connection with that current is to be made through the mind, by setting up sympathetic vibrations.

The mind moves upon ideas, and ideas are made visible through words. Hence the holding of right words in the mind will set it going at a rate proportioned to the dynamic power of the idea back of the words. A word with a lazy idea back of it will not stimulate the mind. The word must represent swift, strong, spiritual ideas, in order to infuse the white energy of God into the mind. This is the kind of word that Jesus employed. He delighted in making great and mighty claims for his God, himself, his words, and for all men. "I and the Father are one;" "The Father is greater than I;" "Is it not written, . . . Ye are gods?" He that believes "The works that I do shall he do also; and greater," were some of the statements with which he stimulated his mind and the minds of his followers; and he produced the results—his words were fulfilled.

People who have for years been students of the science of Christ, and who have a clear intellectual perception of its truths, are yet outside of the kingdom of Spirit. They anxiously ask, "Why is it that I do not realize the presence of Spirit?"

Have you kept the sayings of Jesus? Have you said to yourself in silence and aloud until the very ethers vibrated with its truth, "I and the Father are one"?

Have you opened the pores of your mind by mentally repeating the one solvent of crystallized conditions, "I in them, and thou in me"?

This means mental discipline day after day and night after night, until the inertia of the mentality is overcome and the way opened for descent of the Spirit.

The personal consciousness is like a house with all the doors and windows barred. The doors and windows of the mentality are concreted ideas, and they swing loose when the right word is spoken to them. Jesus Christ voiced a whole army of right words, and if you will take up his sayings and make them yours, they will open all the doors of your mentality and the light will come in, and you will, in due time, be able to see all of life clearly.

No one can do this for you. You do not really want another to do it, although you sometimes think how nice it would be if some master of spiritual ideas would suddenly help you right into his understanding. But this is a childish dream of the moment. You want to be yourself, and you can be yourself only by living out your own life and finding its issues at the fountainhead. If it were possible for one to realize Truth for another, we should find heaven cornered by cunning manipulators of mind, and its glories stored up in warehouses, awaiting a higher market.

Let us be thankful that God is no respecter of person; that Truth cannot be revealed by one mortal to another. God is a special, personal Father to every one of his children, and from no other source can they get Truth.

Jesus, who has clearly revealed the Father in his consciousness, may tell all men how it came about. He may point that way out. He may say, "I am the way, and the truth, and the life," but there is always a condition attached to its realization by the seeker. He must "believe," or he must "keep my words," or "follow me." Summed up, we see that by adopting his methods we shall find the same place in the Father that he found.

"If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him."

TALK ON TITHING

[Given at a Monday evening Prosperity Meeting in Unity Auditorium, Kansas City, by THEO SCHOBERT.]

MANY persons who wish to give do not seem to know how to go about it, how to begin. They do not know how much they should give, nor how often they should make their gifts. Therefore, they wish to find a basis for their giving. This is where tithing so beautifully comes in to help solve their problem. Tithing provides a basis from which to work.

A tithe is a tenth part of one's income or increase of good. This may be of one's salary, allowance, net profits in business, or money received from the sale of farm produce. It is to be based on every form of supply that comes to one from one or all of the many channels through which man is prospered. The tenth should be returned to the Lord—set apart to be used for the upkeep of some spiritual work or workers—before one's personal expenses are taken out, for in the right relation of things God comes first. Then everything else just naturally falls into order.

Tithing—putting God first in finances—is one of the very practical ways by which man may seek first the kingdom of God and his righteousness. To those who do this, all things that are necessary for comfort, happiness, and welfare, shall be added, even in running over measure.

Tithing is the law of righteous giving to the Lord. It holds just as good today as it did in the time of the Israelites of old. If any of the Bible promises of prosperity stand now, the command to tithe is also meant for us of today, for the two are inseparable.

Tithing establishes a systematic and orderly method in one's mind and affairs. It keeps the channel open, of giving that is sure to bring adjustment and prosperity

enabling one to daily receive God's blessings in consciousness. One may make a large gift, but if he lets some time elapse before giving anything more, he will not realize lasting benefit; the channel of his mind will again become clogged with material thoughts of lack, selfishness, fear, and these will hinder his good being made manifest unto him. Tithing keeps the channel of giving and receiving open. There is nothing that tends more to keep one's mind fearless, and free to receive good, than continually giving through tithing. Every day, week, month, as the living is received, one-tenth is given, if one tithes. Whenever any increase of prosperity comes to such a one, be it little or much, the first thought of that individual is, "One-tenth of this is not mine, but God's." The tenth is given gladly and the returns are sure.

If any one should ask me to tell him one of the surest ways to the demonstration of abundant and *abiding* prosperity, without hesitation I should answer, Tithing, because tithing is based upon a law that is as sure as God.

Many people read the Bible with its promises to those who obey the laws of true living as revealed therein, but they do not attempt to put into practice the truths taught. Then they wonder why God does not fulfill the promises. People today say so much which they do not mean, that they are inclined to look upon the truths of the Spirit in the same way. When they were children they learned that whether they were obedient or not they could get what they wanted by teasing and coaxing, because of changeableness or lack of understanding on the part of their parents. As grown up children, therefore, they expect through much supplication to reap all the blessings promised to man by God, without really paying the price of obeying the Truth of Being, as revealed through the commands given in the Bible.

I wish to impress upon you the fact that God has never expressed himself to man through the prophets and

holy men of the olden times, nor through those of today, just for the sake of hearing himself talk, as it were. The declarations and promises of God, written in the Bible, are not idle words. They are the exposition of a law that can no more fail of fulfillment than you can fail in getting the correct answer to a problem in arithmetic, if you apply the principle in the right way.

I know a woman who took up the practice of tithing several years ago, and I am going to tell you something of her experiences. I shall not attempt to tell you of all the demonstrations of good which she attributes to her obedience to this law. I shall speak only of certain ones which came so quickly and so directly in line with her giving that they cannot be mistaken for anything else than the result of the principle of tithing, as she put it into action.

This woman, like all those who become really awakened to the love of God, and whose hearts are consecrated to the right and true way of living, wished very much to give. But like many others, there seemed no way in which she could do so. Her salary was small and her affairs were in such shape that every cent was spent for actual necessities before the next salary day came around; often there was little or nothing left with which to buy food. Plan as she would, there seemed no way in which to give much.

Through prayer and meditation, the thought of tithing came to her. She began to see that one-tenth of her income belonged to God, and that she had no right to withhold it by using it for herself. She made up her mind that she would begin tithing. Two or three weeks passed in which there were so many small bills to be met, and so many ways for her money to go, that there seemed no possibility of reserving the tenth part. Finally she decided upon a plan. She determined to take the tenth out as soon as she received her salary, and give it at once. She would trust in God for a way to meet the other needs. In going home from work, she passed

the Unity buildings. This time she stopped, had her money changed, and left her tithe in the Unity Library, with the one in charge there, to help out the Unity work. She went home with a lighter heart.

God did not fail her. Bills were met, and there was no increased apparent lack because of the gift of her tenth toward the upkeep of a spiritual ministry that, to her mind, was doing as much toward the establishment of the kingdom of heaven upon earth as any other organization of which she knew.

To the woman's surprise (for she was not thinking so much of the increase which was sure to come to her as of the joy of giving), in her next pay envelope there was a dollar raise in her salary. Since she had not received an increase in wages for a long time, she considered this as a direct result of her tithing. In a very short time her salary exceeded—after she had taken out the tenth—what the full amount of her wages had been before she began tithing. Soon the tenth had increased to within ten cents of an extra dollar. One day, when about to change a dollar to get the exact amount, the thought of her many blessings came into her mind. With it came a sense of her littleness in being so exact about giving no more than the required tithing amount. She decided to give the whole dollar. Again her thought was not of increase for herself, but that she might not be small in her dealings with the Lord. Next pay day there was another dollar raise in her salary.

Time passed, and the tenth came to within forty cents of another dollar. She was prospered in other ways, and did not confine her gifts entirely to the tenth, although she kept up, and still faithfully keeps up, her tithing. One day when taking out her tithe, the thought came not to take out the extra forty cents but to give the even dollar. This she did gladly, not thinking of the returns. Do you wish to know what followed? In her very next pay envelope, she received a two dollar raise; in the following, two dollars more, and then another

two dollar increase in the next envelope. This brought her tenth up to twenty cents more than the full dollar from which she had purposed not to take the forty cents.

The result of her act gave her food for thought. She saw there was no use in trying to get ahead of the law. (Consciously, of course, she was not trying to do this.) She realized, as never before, that man connot be more free and magnanimous than God. The promptness of the working of the law greatly increased her faith. It made her know beyond the shadow of a doubt that tithing is right and that the promise side of the Divine Law is fulfilled to man in running over measure, when he obeys gladly from the heart that which is for him to do.

If this woman had limited her supply to her salary, had she looked strongly to that channel alone for her prosperity, giving only for the sake of getting an increase in her pay, she might not have received in that way. That she would have been blessed and prospered through faithfulness in paying her tithes, there is not a shadow of a doubt, because the promises of God are sure.

In Malachi, third chapter, we read that God declared that his people had been robbing him. They were amazed (just like his people are today, for this message is for us as much as for the people to whom Malachi was speaking); they desired to know how they had robbed God, whom they thought they were serving faithfully in every way. The answer came, "In tithes and offerings." Then the Spirit of God through the prophet gave forth the following message: "Bring ye the whole tithe into the store-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough *to receive it.* And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast its

fruits before the time in the field, saith Jehovah of hosts. And all nations shall call you happy; for ye shall be a delightsome land, saith Jehovah of hosts."

How very practical this is! Here is the solution to the farmers' problems; it is the law of prosperity for all classes of people. When we receive letters in Silent Unity from farmers, asking for more or less rain, protection for crops, gardens, fruits, etc., from the thousand and one destructive possibilities, such as insects, blights, and elemental forces which seem determined to destroy what they are trying to raise for food, I always think of these verses in Malachi.

When man remembers that all things in this universe belong to God, that although everything is man's to use and enjoy, yet nothing belongs to him selfishly; when man learns that a higher law than the desires and customs of men is working in the earth to bring about justice, equalization, and righteousness; when he begins to obey this law in tithing, in loving his neighbor as himself, and in doing to others as he would have them do unto him, all his troubles will be at an end, and he will become healthy, happy, prosperous.

We are told in the wonderful twenty-eighth chapter of Deuteronomy that if we serve the Lord—in other words, if we obey the Law—that blessings will come upon us and overtake us. Think of this for a moment, "all these blessings shall come upon thee, and overtake thee." Do you see that when you do the will of God you will not need to strive or struggle or pray so hard, in order to be blessed and prospered? If you really obey the Law and do the will of God from the heart, you cannot get away from the blessings that follow; they will come upon you and overtake you. And these promised blessings you will see are the very things that men are everywhere desiring in their daily lives. The following are some of the blessings given:

"Blessed shalt thou be in the city, and blessed shalt thou be in the field."

"Blessed shall be thy basket and thy kneading-trough."

"Blessed shalt thou be when thou comest in, and blessed shalt thou be when thou goest out."

"Jehovah will command the blessing upon thee in thy barns, and in all that thou puttest thy hand unto."

"Jehovah will open unto thee his good treasure the heavens, to give thee rain of thy land in its season, and to bless all the work of thy hand."

LIVING THE LIFE

F. B. WHITNEY

HE New Race which is being ushered in at this time, presents a type of man quite unfamiliar to those of the old thought. The New Age seems to have placed its representatives in those positions where they can stand out as strong towers of light, to serve, perhaps to call other men out from the consciousness of confusion, dishonor, and despair, and, through human contact, to direct them to their own divinity and power. How refreshing to look into the eyes of a clear-minded man or woman and to see outpictured in countenance and body that wholesomeness which is the index of the spiritually illumined! Truly, is there any other thing before which we stand in such holy awe and admiration as we do before a beautiful character,—a man who is living the radiant life?

The picture sometimes presents itself of a world of people playing a game in which all are trying to find their way out of a labyrinth. In the game, they occasionally find themselves at the end of a blind road and they need to retrace their steps, that they may get back on the true path. The old thought taught us we could find our way out of disease, inharmony, and poverty, through following certain practices which proved alluring and deceiving. The Truth has made the way plain

and easy, and the presence of the great Way-shower leads and guides us just as a father would direct a lost child.

Out of the old life into the new! We have all been playing the game of life, and many are now finding themselves in the open. What a joy to discover that some "old" friend has, through the Truth, found his way out of the brambles into the clear!

Do you ever behold some new discovery or some departure from time-honored customs and greet the innovation with the remark, "Well, what were we doing all these years that we didn't think of that before?" Can you not look over all the practices of the old beliefs and wonder how man ever allowed himself to think and do so many things which only served to push his good farther away from him? It would seem that he has openly violated every law of order in his quest for a path other than God's. The mystery of man's entertaining fear and hate, and his correlative belief that he could have peace and health and prosperity at the same time, would seem almost as strangely mysterious as the wonder-working power of God.

When Truth touches the heart of man, he wends his way out of the world of opposites, those things which are the antitheses of joy and love and peace, and were it not for the all-absorbing beauty of the new life, his attention would be arrested by the shallowness of the old way of living. As students, we like to talk the Truth in language as free from negatives as possible, but, really, is there any other occasion which calls forth the free and spontaneous thanks to God that can compare with our fullness of gratitude for the vision of holy life, after having allowed our minds to contemplate some graphic portrayal of error?

Remember that when Truth comes to us wherever we are, there is God with us. When ignorance is dispelled, we are united with that Presence and Power which leads us into all Truth. Those who have most

heartily lived in ignorance of Truth have most certainly seen beneath the tinsel and glamour of unfulfilled promise. Those who looked to drugs for health, to dishonesty for prosperity, those who sought peace where there can be no peace, turn gladly to the reliability of Truth.

A friend recently had a realization in the silence that all hate and fear had been erased from his mind. The befogging influence of old beliefs was dismissed from his consciousness, and his mind became crystal clear, one with the mind of God, one with the consciousness of the omnipresence and omnipotence of Love and Truth. During the realization he was able to speak the Word of Truth most effectively for those to whom he ministered, to help them clear away the clouds of ignorant belief through establishing the Truth in thought. One of the richest rewards of the life of the Spirit is clear thinking, clear-mindedness—a consciousness refined of all thought and belief in hate, fear, worry, sensuality, weakness, and poverty. Men who have built up vast fortunes would gladly sign all their riches away for such a precious gift—a consciousness of Truth, unadulterated, unlimited. It is the first requisite of the new way of living; it cannot be bought but it can be acquired.

In order to live the new life we must have a new mind—a new state of consciousness. Clothed with the new mind, without a vestige of the old beliefs, the whole life can be renewed and transformed. Taking a stand for the new consciousness of life, it must be protected and kept clean of all thoughts of worry, fear, hate, and disease. Remember, the producing factor in your life, your affairs, the cause back of all manifestation in your own world, is your thought. The tiniest speck of dust often wears upon a dynamo until the working efficiency of the mechanism is noticeably impaired. The slightest bit of foreign matter added to a rare chemical will change it or destroy its value. Good mechanics and

chemists take the utmost precaution that their shops and laboratories be kept free from everything which might cause friction or produce adulteration. We are now being educated to keep our minds just as free from all irritating and vexing thought, since we have learned by experience that we can live life in its fullest only by keeping the mind clear and pure.

Living the life depends upon thinking and feeling the ideals of the life. We must first live ideally in the mental and spiritual realms before demanding that the objective life show forth according to our highest expectations. When people of the old way of thinking and living are ill, they speak of feeling ill. Metaphysicians here have a lesson—they must learn to feel love, to feel life, to feel health. Too much is said about thinking, to the extent that many students are content to live in an exalted thought and in a state of inactivity. The body and affairs take on a condition of sluggishness and neglect. Our thought is but the ideal or pattern; the feeling is truly the life. Many students are always seeking the heavenly and kingly state of consciousness, and do not allow themselves to go on into the added blessings and the radiant life which follow. We find students who never seem to want to live beyond the silence. Our silence hour should be but the time when we get our instructions for the day's work, or for the solution of the problem at hand. Living the life is not entirely living in the mind. During meditation we seek to correct erroneous impressions about life. Having realized the Truth, we are continually unified with the omnipresence and omnipotence of God, and must make our lives at one with him, that his life may flow in and through us. Had you been educated through false teaching that two and five are six and later discovered through the truth that their sum is seven, would you be inclined to sit all day in heavenly ecstasy and meditate upon the fact? No, you would realize the Truth and

would forever after that be applying it, in whatever way the principle could be utilized.

When next you see some great character depicted by an actor, notice how he lives it. For the hour, an individual of very ordinary thought may rise to the consciousness of the most noble character and stand out upon the stage as indeed living the life of the one he is portraying. Notice how heartily he enters into the sweet joys of living, see how he puts zest and enthusiasm into all his words and acts. Are we not seeking to dramatize in our own lives the character of the Master and to enter into his way of thinking and living? Do we not need to forever put away our personal mode of living (as the actor does his street clothes), and just as completely live the life of the One we would emulate?

Paint in your imagination a picture of what man should be. Fill in the most vivid colors, make your picture complete! You would think of man as radiant, holy, loving, healthy, dynamic, successful, courageous, dauntless. You would make him the masterpiece of all creation. You would make him a god of spiritual might, a giant in mental power. Look to your picture! You may have built a satisfying picture from the standpoint of ordinary values and human reasoning, but it is only a cartoon, compared with what God sees as man. Have you ever tried to view man as God sees him? The matter presents a different aspect when we attempt to look upon man as God sees him, and yet this is just what those who are living the life are doing. The picture you have made of the ideal man, is the picture of your real self as nearly as you can paint it. Many a student meditates and ponders upon the ideal man and never seems to get to the place of realizing that he is that man. You are that man! You are the perfect meditation or reflection of Divine Mind, the perfect man of God. If you would live the life, you must get the idea and then live it. Draw the character just as an

author does, and live it. Live the life as nearly as you can behold it.

Did you ever go into the room of an athlete or into a gymnasium and look over the pictures of perfect manhood upon the walls? Have you realized the contagion of health one gets from looking constantly upon pictures of health and vitality? Do you feel your chest go out and up, your eyes grow bright, when you see a picture or statue of splendid manhood? Why? That appealing image represents to your body consciousness, life in action. You may read and meditate upon what some writer says about health, and the whole thing will only be mental to you; but the artist's product represents life, even though the picture or the statue itself is not living.

The sculptor deals with the idea before he begins his work. When he picks up his mallet and chisel, he knows that there is a perfect man inside the marble. He sees it; he sees it complete, alive! To him, an idea? No, a man full-rounded and perfect. He simply chisels away the marble to release the man inside. Did you ever know a sculptor of beauty to surround himself with models of decrepitude and decay? We need to have the perfect pattern of a man of perfection before us, a man of life and action, in order to fashion our bodies like it.

The purpose of Truth is to give us light, to furnish the blue print for living the life. Truth is but the stepping-stone; living the life according to Truth's teachings, is the goal. If you get hazy over the arguments and teachings of metaphysics and some of the abstract principles of it, you perhaps long to throw away the whole thing and go back to a time when you were free from wondering and worrying over the great principles underlying creation, being, and life. Picture to yourself the farmer boy, lying beneath a shady tree in the spring of the year, without one trace or thought about abstract and complicated doctrines, with mind and body thoroughly relaxed, drinking in life and making himself

an open channel for the inflow and outflow of it—living the life! But you say he must learn all this and that! Yes, but he is not wondering about what he does not know. Tomorrow if you or he needs to know more about life, the Truth will be given. Today we must live the free life, free from all desire to stuff intellectually, free from all burden and care.

Search your mind to see what you really know about Truth, then live the Truth you know. Learn to use your God-given voice and sing a God-inspired song. A song of the past or of the future, a song of doubt or of uncertainty? No, a song that you are now, right where you are—living the life! Rise out of every self-imposed limitation, and sing, and glow, and live!

Just where thou art, shine forth and glow,
Just where thou art, 'tis better so,
Sing out the song that stirs thy heart,
And live for God, just where thou art.

PEACE

ELINOR C. WOOLSON

Peace
Enters the soul
With the silence of falling snow;
With the silence of the myriad stars;
With the silence of the lily
Opening its petals.

EVOLUTION

ERNEST C. WILSON

Without, a cross of cruel thorn,
Within, a cross of purest gold.
Without, the dross of soul forlorn,
Within, its growing powers unfold.

Within, the spark becomes a flame,
Without, it bears light-bringing grace.
Within, God's power has vanquished shame,
Without, the cross to crown gives place.

GOD'S CONSTANCY

IMELDA OCTAVIA SHANKLIN

HEREVER it looks, the emotional mind beholds the signs of unrest. Its own infidelity to ideals, the inconstancy that characterizes the world's aims, and the mutability of phenomena impress upon it the conviction that there is a man-encompassing power which acts on its own responsibility, irrespective of man's desires or efforts. It attributes the unaccountable to the unknowable. Wherever it fails to apprehend the author of an event, it fills the gap by placing God in it. Arguing from the known to the unknown, it concludes that God is a being of moods and caprices. It abandons itself to the irresponsible and insatiable, consigning its life, hopes, and consequences, to a power which it believes itself unable to placate.

The emotional mind sees appearances, a world wholly unrelated to the abiding universe in which God dwells. It mistakes thought activity for ideas, and by so doing confuses fickle results with substantial cause. By the very fact of holding God to be a variable quantity in the life presence, it multiplies its own fluctuations. It flashes a procession of bewildering views upon the mental screen and ignorantly calls the phantoms life.

There is no stability in life until we put from us the thought that God can change. There is no possibility of our making progress until we know that we have a fixed principle by which to gauge our living. There is no hope of winning God's sustaining approval until we realize that he is an abiding presence of helpfulness with which to coöperate in all our efforts to attain the mastery demanded by Jesus Christ, "He that believeth on me, the works that I do shall he do . . . and greater works."

God does not change. He cannot change. If change were possible to God, our studying to approach

him in character would become a work of supererogation. The emotional man is a creature of changes, and to think of God also as being variable, makes existence take on the nature of a fantastic dance, a world of shadows, leaping and wavering in imitation of a master shadow. Prayers would be of no avail; faith would be of no avail; works would be of no avail. For if God were of one mind yesterday and of another mind today, by what adroitness of mental legerdemain could we hope to catch up with his mood of tomorrow?

In whatever study we make of God, it is imperative that we remember his constancy of nature. With that truth immovably fixed in us, we can meet all the changes of phenomena and be unchanged; we can face all the fluctuations of the emotions and remain serene in the consciousness that the emotions may vary but mind never does.

God is stable principle. Outside of this comprehension of the Father, there is no hope of peace. Without this truth as the groundwork of our relations with him, all our ways are based on error, all our conclusions are faulty, all our attainments are vanity, our soul's food becomes dry ashes, our drink brackish waters. To know God as the abiding presence of good is to know him in the uttermost parts of being.

In dealing with the facts and the phenomena of life, we must work at our minds until we have dismissed the last remnant of belief in the reality of what God has not created. We must build the whole structure of our minds on the truth that God is the only Creator, and that his creation is flawless. It is not hard for us to accept God as good. We can easily argue ourselves into a conviction that creation is flawless, being God's work; but it is an impermanent conviction, for before we are aware of it, we are again seeing evil in some particular of God's creation, evil in some relation of the parts of God's creation. The emotional sense is so tenacious of its convictions, and sometimes it looks so

real that evil is a thing in itself, that the work of delivering the mind from this mistake becomes one of endless watchfulness.

We have God's word that creation is good, like we know him to be. We have logic for it that a perfect Creator creates perfectness. We know that God creates all things which really are; we know that he, the Perfect One, is in, and sustains all his creations. If we separate our minds from this truth, we set up a dual creation. We name God as Creator, calling his work good. Then we name a counter-creator, and the supposed work of the latter we call evil. We cry unto God, and then we veto our own petition by the fear of limitation. We address ourselves to his perfectness, and then in the foolishness of the emotional we deny perfectness. Observe the situation thus produced, stated in the terms of a spiritual equation:

Perfectness plus limitation equals an impossibility; or,

Perfectness minus perfectness equals nothing.

This is what the belief in evil does to God's flawless work. Not that creation is injured by these unthinkable combinations, but the soul that divides its allegiance between the Perfect and an imagined imperfect is making a confusion of life.

Creation is all good. He who builds on another foundation than this erects his life house on the shifting sands of error. God is never anything contrary to himself. To let in the possibility of evil dims his idea of creation in our minds.

God is the only giver. He is no Indian giver. He never takes away what he has bestowed. The faculties we exercise, the health we enjoy, the friendships that enrich, are for us, to have and to hold, always. God does not wrest one of these blessings from any one. It has nothing to do with his original possessions when a man says, "My health has deserted me; God has afflicted me with sickness." If the man should mislay a book, he would not say that the book had left him, nor

would he say that God had taken the book from him. He would not need to be told that the book is still his, that it is waiting for him where he last placed it, and that he must search for it until he finds it. He would know all these things for himself, and would set about to correct the results of his carelessness.

Our faith coupled to God's constancy, rights every wrong, redeems every failure, restores every loss. The woman who lost the coin, swept and searched her own house, and she had the piece of money back. The first lesson of the parable is a warning against carelessness; the second lesson teaches that the nonapparent is always ours, as fully ours when we do not see it as it is when we have the testimony of the apparent to convince us. Therefore, if through misunderstanding of Omnipresence one has mislaid a faculty, God will show that one where the blessing has been placed. Beyond a doubt, He will lead all who trust Him, back to the spot where they have put down health, joy, courage. These can again be taken up, be made dominant in life, and the consciousness be renewed into a re-created creature in Christ Jesus.

God does not change. We change our relation to the elements of life, and by that change in us the order and circumstances of life take on new characteristics. When we acquaint ourselves with God in his wisdom mode, we know how to use the life elements. Then our states succeed each other in a righteous, serene manner. The new exigency absorbs the outgrown need with as little friction as the light of the sun consumes the light of the stars, shedding upon earth the brighter glories required by the renewed activities of man.

Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widened with the progress of the suns. —*Tennyson.*

SUNDAY LESSONS

Lesson 4, January 23, 1921.

Unity and International Subject—PROMOTION IN THE KINGDOM.—Matt. 20:17-28.

17. And as Jesus was going up to Jerusalem, he took the twelve disciples apart, and on the way he said unto them,

18. Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests and scribes; and they shall condemn him to death,

19. And shall deliver him unto the Gentiles to mock, and to scourge, and to crucify: and the third day he shall be raised up.

20. Then came to him the mother of the sons of Zebedee with her sons, worshipping him, and asking a certain thing of him.

21. And he said unto her, What wouldest thou? She saith unto him, Command that these my two sons may sit, one on thy right hand, and one on thy left hand, in thy kingdom.

22. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink the cup that I am about to drink? They say unto him, We are able.

23. He saith unto them, My cup indeed ye shall drink: but to sit on my right hand, and on my left hand, is not mine to give; but it is for them for whom it hath been prepared of my Father.

24. And when the ten heard it, they were moved with indignation concerning the two brethren.

25. But Jesus called them unto him, and said, Ye know that the rulers of the Gentiles lord it over them, and their great ones exercise authority over them.

26. Not so shall it be among you: but whosoever would become great among you shall be your minister;

27. And whosoever would be first among you shall be your servant:

28. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.

Golden Text—*The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many.*—Matt. 20:28.

Silent Prayer—*I am willing to let go of my pride*

and ambition that I may serve God today in the little things of life.

Jesus going up to Jerusalem, represents man in the regeneration reaching a place in his development where the old state of mind must be wholly erased and in its stead a new and higher consciousness established.

Before the new house is built the old one must be demolished. A new set of ideas builds a new body, and the new body replaces the old body of weakness, disease, and death. When this takes place, there is great commotion in mind. The religious thoughts are full of condemnation and the secular thoughts would crush out entirely the claimant of a life beyond their ken. Destroying the life in the physical body, they destroy their only avenue of expression. Thus error in its ignorance destroys itself.

Many states of mind have to be dealt with by one who arouses all the powers in the conscious and subconscious realms. The soul, represented by the mother of Zebedee's children, wants her offspring to have first place in the new kingdom. This ambition of the soul is evident when we think that our abilities should be given due recognition in the spiritual kingdom, without considering their experience or training under the spiritual law. When asked if they are able to drink the cup of the spiritually minded, and be baptized with his baptism, they lightly answer, "We are able."

But are they ready to give up pride, ambition for place or preferment, and become like common servants in the house? Workers in the vineyard of Jesus Christ find few who are willing to serve as he served. They think that their intellectual attainments fit them for any place in the spiritual kingdom, when they lack that first and most important evidence of complete dedication—the abnegation of self and a readiness to do whatever the Spirit bids.

Every priest in the Catholic church must pass through the serving state before he can enter a higher; the neo-

phyte in the secret religions of the Orient must serve in the most menial duties before he is considered a safe custodian of the higher forces of the soul and mind. These requirements are based on the fact that no one is fitted to command before he has learned to obey.

As we proceed in our spiritual development, we find certain laws at work in mind and body. When we perceive a truth, and obediently conduct ourselves in all ways necessary to the bringing forth of it, we observe an increase in power. Instead of being one of a multitude, we become leader, and the multitude follows, eager to be instructed and helped out of darkness.

QUESTIONS

1. How is a new and higher man established in individual consciousness?

2. What mistake does the ambition of the soul make?

3. What is the only way to be great in the kingdom of God?

4. What relation does obedience bear to the attainment of power?

LESSON 5, JANUARY 30, 1921.

Unity Subject—CONTROLLING THE ANIMAL FORCES

International Subject—JESUS GREETED AS KING. Matt. 21:1-16.

1. And when they drew nigh unto Jerusalem, and came unto Bethphage, unto the mount of Olives, then Jesus sent two disciples,

2. Saying unto them, Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me.

3. And if any one say aught unto you, ye shall say, The Lord hath need of them; and straightway he will send them.

4. Now this is come to pass, that it might be fulfilled which was spoken through the prophet, saying,

5. Tell ye the daughter of Zion, Behold, thy King

cometh unto thee, Meek, and riding upon an ass, And upon a colt the foal of an ass.

6. And the disciples went, and did even as Jesus appointed them,

7. And brought the ass, and the colt, and put on them their garments; and he sat thereon.

8. And the most part of the multitude spread their garments in the way; and others cut branches from the trees, and spread them in the way.

9. And the multitudes that went before him, and that followed, cried, saying, Hosanna to the son of David: Blessed is he that cometh in the name of the Lord; Hosanna in the highest.

10. And when he was come into Jerusalem, all the city was stirred, saying, Who is this?

11. And the multitudes said, This is the prophet, Jesus, from Nazareth of Galilee.

12. And Jesus entered into the temple of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold the doves;

13. And he saith unto them, It is written, My house shall be called a house of prayer: but ye make it a den of robbers.

14. And the blind and the lame came to him in the temple; and he healed them.

15. But when the chief priests and the scribes saw the wonderful things that he did, and the children that were crying in the temple and saying, Hosanna to the son of David; they were moved with indignation,

16. And said unto him, Hearest thou what these are saying? And Jesus saith unto them, Yea: did ye never read, Out of the mouth of babes and sucklings thou hast perfected praise?

GOLDEN TEXT—*Blessed is he that cometh in the name of the Lord.*—Matt. 21:9.

SILENT PRAYER—*The Lord has need of my animal forces, that they may serve him.*

In oriental countries, in Bible times, kings and rulers rode the ass, which was the accepted bearer of royalty. In the man consciousness the animal part is typified by the ass, and its being ridden into Jerusalem by Jesus portrays the mastery by the *I Am* of the animal nature

and all manifestation of the animal nature (colt). Jerusalem is city of peace or spiritual consciousness.

"The Lord hath need of them." These forces of the so-called lower nature in man are necessary to his full-orbed expression. A man or woman with the animal nature asleep or suppressed, is but partly alive. The vital fires are in this department of being, and if the animal nature is put through the purifying furnace of Spirit, the material man is melted up and the pure gold extracted.

Those who live on the plane of mere animal generation do not ride the ass into Jerusalem—they are not masters of their animal natures, but, like the beasts of the field, are mere slaves to animal desire.

In the regeneration, these animal forces are turned inward and are "lifted up" to a higher field of action. To fulfill this part of their mission, they must be wholly weaned from the animal habits. So long as the animal rules, the man is slave. When the *I Am* takes charge of the body, a new order of things is inaugurated. The vitality is no longer wasted in mere sense gratification. Through high and pure ideals, the whole consciousness is raised to a higher standard. Through interior thought concentration, the subtle essences of the organism are transmuted to vibratory energies and become important factors in building up that pure body which is to triumph over death.

But let not that one who is indulging the sense man in his animal ways think for one moment that he is on the royal road to Jerusalem. "Blessed is he that cometh in the name of the Lord." The Lord is the higher ruling principle in man; it is this Master who is supreme, and not the lower. There is much sophistry among a certain school of sense-metaphysicians who love to live the life of the animal and call it God. The Master Metaphysician said, "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit." Another said, "Be not deceived; God is not mocked;

for whatsoever a man soweth, that shall he also reap. For he that soweth unto his own flesh shall of the flesh reap corruption; but he that soweth unto the Spirit shall of the Spirit reap eternal life."

The characteristics of the ass are meekness, stubbornness, persistency, and endurance. To ride these is to make them obedient to one's will. The outer thoughts or people, recognize that some unusual movement of mind is going on and they fall into line. Their cry "Hosanna" means "Save, we pray!" A change of base from personal willfulness to meekness and obedience stirs up the whole consciousness, or city, and there is questioning about the cause. Simply saying in the silence, "Not my will but thine be done," often stirs up such a commotion, and then there is questioning as to the cause. The answer is, "This is Jesus (*I Am*) the prophet (one who states the spiritual law) from Nazareth (place of development) of Galilee (life activity). Rendered in modern metaphysical terms, this would read, "This is the supreme *I Am* stating the law of the Spirit in development of life action."

The financial thoughts have to be regulated, and those that traffic for gain cast out. When we think how we are going to make financial profit by some scheme of the carnal mind, we create within our own temples thieving thoughts that destroy our minds and steal our very tissues. These the supreme *I Am* casts out through denial.

Healing always follows the casting out of sin. Jesus reiterated again and again the law, "Sin no more, lest a worse thing befall thee." Real forgiveness of sin is always followed by bodily healing, and those Christians who think they will find heaven through disease and death are surely doomed to disappointment.

QUESTIONS

1. In man's consciousness, what does the ass represent? The colt? Jerusalem?

2. Does man need the forces of his so-called lower nature in his regeneration?

3. How shall man ride the ass to Jerusalem?

4. What effect does a change from personal wilfulness to meekness and obedience have upon the consciousness?

5. What follows the casting out of sin?

Lesson 6, February 6, 1921.

Unity and International Subject.—THE MARRIAGE FEAST.—Matt. 22:1-14.

1. And Jesus answered and spake again in parables unto them, saying,

2. The kingdom of heaven is likened unto a certain king, who made a marriage feast for his son,

3. And sent forth his servants to call them that were bidden to the marriage feast: and they would not come.

4. Again he sent forth other servants, saying, Tell them that are bidden, Behold, I have made ready my dinner; my oxen and my fatlings are killed, and all things are ready: come to the marriage feast.

5. But they made light of it, and went their ways, one to his own farm, another to his merchandise;

6. And the rest laid hold on his servants, and treated them shamefully, and killed them.

7. But the king was wroth; and he sent his armies, and destroyed those murderers, and burned their city.

8. Then saith he to his servants, The wedding is ready, but they that were bidden were not worthy.

9. Go ye therefore unto the partings of the highways, and as many as ye shall find, bid to the marriage feast.

10. And those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was filled with guests.

11. But when the king came in to behold the guests, he saw there a man who had not on a wedding-garment:

12. And he saith unto him, Friend, how camest thou in hither not having a wedding-garment? And he was speechless.

13. Then the king said to the servants, Bind him hand and foot, and cast him out into the outer darkness; there shall be the weeping and the gnashing of teeth.

14. For many are called, but few chosen.

GOLDEN TEXT—*Go out into the highways and hedges, and constrain them to come in.*—Luke 14:23.

SILENT PRAYER—*The Kingdom of Heaven is at hand; it is within me.*

All students of the Scriptures, and especially all students of the New Testament, should be thoroughly informed of the laws of mind, in the particular of the *always present* character of everything that enters into the whole universe. If you do not know that all things come from thoughts, you will be constantly materializing the "heavens," and misunderstanding the teaching of Jesus. The Jews had not acquired this understanding, and Jesus was compelled to compare the higher mental realms to the material conditions and customs, in parables and allegories.

In our day we are finding inner powers in earth, water, and air, that the ancient people knew not of, and through the use of these finer forces, the material world is being transformed.

But still deeper than the inner powers of earth, air, and water, are mental and spiritual forces, which men can put into expression, and thereby bring about more wonderful transformations than any they have as yet imagined. The Lord is trying to call their attention to these powers of the Spirit, and the one object of Jesus' life and teaching was to show how to attain and control the kingdom of the heavens. Today's lesson is to illustrate how this omnipresent realm is being almost forced upon men by the higher power.

If the statement were true, Jesus easily could have said, "Heaven is located on a certain star a billion miles away; it has golden streets, and those who confess me will go there after they die and play harps throughout eternity." Or, he could have described the spirit-world —a place where men go and progress on and on after they die, and death as the open door to a higher life. But he knew that these were all figments of the im-

agination of people who were ignorant of the real relations existing between the inner and the outer of the one omnipresent God—Mind, and he again and again illustrated by familiar comparisons, with things of their daily life, what the true heaven is and how very close the Father is to his offspring.

The feast at a wedding follows the ceremony and is dependent upon it. No wedding, no feast. So this feast of the heavenly things prepared by the Father, is dependent upon the wedding or union of man with the Spirit of God. This union must be made before man can partake of the heavenly feast. A very large number of people have made this union and they are the first invited guests to the feast of the King. Strange, yet true, these are often the ones who are so taken up with exercising their superior abilities in material ways that they ignore the call of the Spirit.

Nearly all the world's brilliant people, somewhere, at some time in the many lives that they have lived, have been quickened of the Spirit through some religious experience and a certain union made with the Lord. These are the many who are called, but few of them choose to come.

Great religious reforms and revivals originate among the common people. The rich, the cultured, and the worldly wise, are slow to accept spiritual truths. They have acquired spiritual power and turned it into material avenues. But the "feast," the transcendently good things of the Spirit, are pressing upon men, and when those who are best fitted to utilize them turn away, the Lord bestows them upon those from the "highways," "both bad and good."

The guest who has not on a "wedding-garment," is one who is attempting to take advantage of the wedding feast without conforming to the requirements. In oriental countries every wedding guest is expected to wear a wedding garment, so in this wedding feast of the Lord's, every guest should see to it that he is clothed

in his right mind—a right understanding of the Divine Principle and a careful conformity to it in thought and word. This will clothe a man with the robe of righteousness, which is the true "wedding garment."

QUESTIONS

1. Why do many people materialize their concepts of the "heavens"?

2. What is the one object of Jesus' life and teaching?

3. Partaking of the heavenly feast prepared by the Father, depends upon what?

4. Who are the many who are called?

5. Who is the guest that has not a wedding garment?

LESSON 7, FEBRUARY 13, 1921.

Unity and International Subject—LESSONS ON CITIZENSHIP.—Matt. 22:15-22, 34-40.

15. Then went the Pharisees, and took counsel how they might ensnare him in his talk.

16. And they send to him their disciples, with the Herodians, saying, Teacher, we know that thou art true, and teachest the way of God in truth, and carest not for any one: for thou regardest not the person of men.

17. Tell us therefore, What thinkest thou? Is it lawful to give tribute unto Cæsar, or not?

18. But Jesus perceived their wickedness, and said, Why make ye trial of me, ye hypocrites?

19. Show me the tribute money. And they brought unto him a denarius.

20. And he saith unto them, Whose is this image and superscription?

21. They say unto him, Cæsar's. Then saith he unto them, Render therefore unto Cæsar the things that are Cæsar's; and unto God the things that are God's.

22. And when they heard it, they marvelled, and left him, and went away.

34. But the Pharisees, when they heard that he had put the Sadducees to silence, gathered themselves together.

35. And one of them, a lawyer, asked him a question, trying him:

36. Teacher, which is the great commandment in the law?

37. And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

38. This is the great and first commandment.

39. And a second like unto it is this, Thou shalt love thy neighbor as thyself.

40. On these two commandments the whole law hangeth, and the prophets.

GOLDEN TEXT—*And he said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the great and first commandment. And a second like unto it is this, Thou shalt love thy neighbor as thyself.*—Matt. 22: 37-39.

SILENT PRAYER—*I am willing to let the love of God manifest itself in me.*

The question of giving tribute is of importance to every one. To what extent shall we recognize the demands of the worldly mind? What is our duty in fulfilling the desires of the outer, and what is its relation to the inner? Is it Christian prudence and wisdom to know the Divine Law and acknowledge its supremacy, and at the same time acquiesce in the exactions of human customs and pay the tax of the temporary ruling alien?

Do not fall out with your environment; make it serve you. The earthly rulers represent the feet of man; the feet bear the burdens. In the divine economy the temporal rulers of the world belong to the serving class, and the man of Spirit should give them their pittance cheerfully, because they get but little else out of life. Give "buttons" his "tip" and a blessing with his "tip."

Henry Drummond says that Paul wrote the greatest of all love poems, his theme being the love of God. In this lesson Jesus says love toward God is the greatest commandment. Divine Love is such a transcendent thing that words describing it seem flat and stale. But

words used in right understanding quicken the soul, and we should not despise them. Affirming that we do love God with all our heart, with all our soul, with all our mind and with all our *might*, will cause us to feel a love we have never felt before. No better treatment for the realization of Divine Love can be given than that recommended by Jesus.

It is found by metaphysicians that every question is sooner or later answered when we resolutely practice this development of Divine Love. Think love toward God with all your heart, daily. Your heart is the symbol of all the vital issues that enter your life. Your soul is the realm of secret thought, and your mind is the outer consciousness. These are all to be permeated with the thought of love to God. When this is done the love of the neighbor will follow easily.

QUESTIONS

1. What is our duty in fulfilling the demands of the world?
2. In divine economy, to what class do the temporal rulers belong?
3. What is the best treatment for bringing the feeling of Divine Love into our hearts?
4. How important is the resolute practice of the development of Divine Love?

HEALING MEDITATION FOR RHEUMATISM

SUSIE LOUISE DIX

The dissolving power of the Spirit of Life nullifies all accumulations in my mind and all acid crystals in joints and muscles. The active cleansing power of the Spirit of Truth purifies my mind, my emotions, and my body.

My heart and kidneys are doing their work perfectly, according to my will and the will of perfect Love. They *know* it is good for them to work for the

wholeness of my entire nature and for the freedom of my body. I *bless* them with my strongest realization of the love and wisdom and harmony of God.

The healing Waters of Life are washing all impure conditions from my system; all untrue thoughts and feelings from my mind; all clogging of the soul forces from my being.

The cleansing Water of Life is purifying my nature from every secret sin of soul, mind, body. My nature *is* cleansed and purified by the living power of the Holy Spirit, through Jesus Christ our Lord.

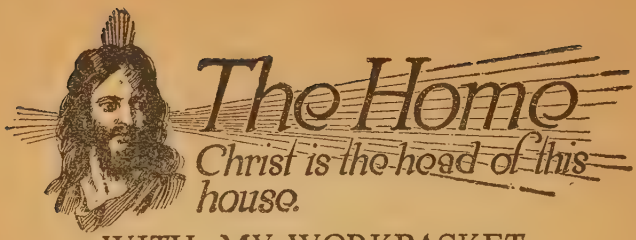
AN INVENTORY

MRS. F. B. I.

The beginning of the New Year is the time to "take stock" of our growth in Truth. Sometimes it seems as if we move slowly,—but look back upon the years in which you have known Unity. Has not each year added something definite and permanent to your consciousness? One year it may have been a better realization of abundance, another year harmony, and in another year healing of physical ills. Take the past year, for instance; would you give up the consciousness of Truth that you have attained in just the past year alone? And the joy of it is that we are but beginning; in each of the years to come we may confidently expect an equal growth in Truth. What a wonderful outlook we have!

In the past years, too, how many things have dropped away quietly, while we were not even conscious of their departure! Many error thoughts, temptations, and envious feelings, have nearly disappeared, have they not? So in the New Year we can hope for a quiet departure of some other false ideas.

"Great opportunities come to those who make use of small ones."



WITH MY WORKBASKET

II.

What with unexpected guests, and a "mix-up-edness" of things in general, there has been scant opportunity lately to sit with you, my friend. You will be as glad to be relieved of some of your burden as I am to have the quiet hour.

First to be attended to is this pile of hosiery,—multi-colored and multisized. Wonder if we have darning thread to match these new socks of Daddy's? The dear man brought them home the other day as a find in "mark-downs." There were dropped stitches in each one of the half dozen pairs! Well, it isn't only mere woman who is victimized by bargain counters!

George is light of heart these days. "Business," he says, "is great." Since I last talked with you, things have happened which would seem miraculous did we not know they are truly natural. Other people, seeing our good, call it luck. We know it is the working out of the law of faith. It was Joseph Cook who said: "The vision of what lies behind 'natural law' constitutes the hushed open secret which ought to put, and ultimately will put, all science on its knees before God."

So, when we began to treat for prosperity—we (even George and I), who have caught only glimpses of the vision splendid, expected as our answer, so-called miracles. And we were not disappointed. Events have occurred, situations have arisen, which are resulting in a sufficiency of money supply. Through a combination of circumstances, perfectly logical and natural, the business, especially George's branch of it,

is showing increased activity. Furthermore, Philip has the opportunity to pay his own way through Tech. this year. We are proving that to know truth in financial affairs, is to be made financially free. Is that truth? Surely. It is just the inseparability of God and his creation; absolute oneness of supply, supplier and that which is supplied. Consciously contact everything and everybody with the All, and you will demonstrate abundance. You cannot escape it.

At one time, before coming to Brother George, I asked Unity's help in overcoming disease of the "pocket-book nerve." Soon there was marked improvement in my affairs, and never since have I had occasion to worry about personal money matters. I have learned, moreover, that all Truth teaching is (must be to be Truth) founded upon the principle of unity; the unity of God and his universe—a something more basic than mere union. Such teaching is Christianity, by whatever name it may be called.

So at this time, when the flow of money supply toward the Newton family seems obstructed, I turn to the Unity consciousness and concentrate (gather to the center) my thinking, and am speaking the silent word in the one and only Name. I am seeing the family group as in and of the whole; as having all things, because one with the limitless Substance—one with the Principle from which all things proceed.

We, George and I, are sure of the appearing, in greater and greater measure, of the Truth thus spoken. We know that the clearer our recognition of the ever present abundance, the more perfect will be its reflection in our objective world.

In treating, each one must use those words which at the time most effectively bring to him or to her that realization of inseparability which sweeps the mind clean of all belief of lack. "Ye are clean because of the word." Money is the outer and visible symbol—and symbol only—of the inner and infinite abundance

which neither increases nor decreases, but eternally *is*.

Treatment is true prayer. It is asking in the name of the Christ; asking as Christ, not as John Smith or George Newton or Aunt Christiana. It is also believing we receive; "received," the Greek translation has it. We are answered, before we call, because we have never really been separated from the supply.

Those who pray with understanding—pray according to Truth—find themselves with Christ in the fourth dimension. They see unspeakable things, they do the "greater works" which three dimension people call miracles.—*Aunt Christiana.*

THE TRUTH ABOUT LIFE

LOUISE C. NEWMAN

How shall I teach my child the truth about life?

Your child *knows* the truth about life. You may establish the knowledge in consciousness by making clear the idea that God is life, that all activity in the earth which we call growth is God, or life, in unfoldment. As in the tiny seed, which, when carried on the wings of Love and gently covered in the earth (humanity) brings forth the image and likeness of the kind of the seed planted, so all words, which are the seed form of ideas, bring forth after their kind.

Study the seed yourself in terms of ideas. This little form has within it all the potentialities of Being—power, strength, wisdom, zeal, order, will, etc. The Divine Harmony or Perfect Whole of manifestation is brought forth through the activity of Spirit from within. Remember that God is Life, the essence of Being; Love, the fulfillment of the Law.

For ages we have taught our children fear of death, but very little of the Law of Life.

Practical Application:

"No, no, Baby; put the knife down; you will cut yourself!"

"Johnnie, get out of that tree; you will fall and break your neck!"

"Helen, stay out of the wet grass; you'll catch your death of cold!"

When the baby *first* reaches for the knife, show him how to hold it, and while explaining that it is not for play, tell him what its *uses* are.

It is better to give Johnnie a few helpful points about trees and climbing and to let him climb. He has an investigating mind; that is why he must climb; he is satisfying an inner urge for a higher point of view.

Should the unsuspecting Helen succumb to the law you have laid down for her, it will have been due to your very positive expression of a very negative affirmation, which sent a chill of the fear of death to her heart (which in itself is a cause for congestion), and not to the wet grass, of which she was totally unconscious.

The child instinctively seeks true expression of Life. Your part is to help him keep his image clear, that he may grow in its likeness.

GENTLENESS IN THE HOME

MARY S. FLINT

One of the best traits of character to show forth in one's every day life is that of gentleness. Any household guided by such a spirit is sure to be successful. The writer of this article, while taking a short vacation in the mountains, watched with joy the gentle ministries of a little mother, who was a patient guide to her three small children. They were always daintily gowned, and nearly all of their pretty dresses were the handiwork of their untiring mother. She managed all three children most skillfully at the hotel table, yet was so firm that their table manners were well-nigh perfect. When out of doors, she was a child with them; she talked and walked with them and was the prime mover in all of their games. They were put to bed at a regular time,

and not one sound was heard from their rooms until morning.

One Sunday the oldest child had a birthday anniversary, and several of the hotel guests trimmed her chair with flowers and ferns. They placed at her plate a beautifully decorated cake; it carried six wax candles, which were lighted as little Ellen entered the dining room. When she discovered the gift, the dear child's eyes shone like two stars, and her small sister clapped her chubby hands in glee. The little mother cut the cake, and asked Ellen to share a piece with each child in the dining room, and to remember also a lady who was too frail to come to the table. Thus early was the lesson of unselfishness taught to the six-year-old by her conscientious mother.

This lovely little mother will never grow old, for her heart is youth-renewing, and her face is as fair as the faces of the three beautiful children whom God has given her. With many other mothers, she prays daily, yes, oftener, using the words of this beautiful hymn:

Gentle Jesus, meek and mild,
Look upon thy little child.
Pity my simplicity,
Suffer me to come to thee.

THE SCHOOL AND THE MOTHER

School is no place of education for any children whatever 'till their minds are well put in action. This is the work which has to be done at home where the mother is a sensible woman.—*Harriet Martineau.*

LET THERE BE LIGHT

Faith shares the future's promise; love's
Self-offering is a triumph won;
And each good thought or action moves
The dark world nearer to the sun.

—*J. G. Whittier.*

MOTHERHOOD DEPARTMENT

I AM THE BABY

I am the Baby.

I am the youngest institution in the world—and the oldest.

The earth is my heritage when I come into being.

. . .

I need pure milk and fresh air and play.

When I am a little older I shall need good schools in which to learn the Lessons of Life.

I want to live, laugh, love, work, play.

I want to hear good music, read good books, see beautiful pictures.

I want to build houses and roads, and railroads and cities.

I want to walk in the woods, bathe in the waters, and play in the snow.

I am yesterday, today, and tomorrow.

If you will make my way easy now, I will help you when I grow up.

I am your hope—*I am the Baby.—American Red Cross.*

"To be a parent is a vocation, not a pastime."

Longview, Texas—My husband telegraphed you, asking for help during my confinement. I had a dry birth and complications arose, but I came through beautifully, owing to the divine help received through your prayers. The baby was delivered without the use of instruments; the doctor several times requested to be allowed to use them. We do send our most heartfelt thanks to Unity for their wonderful help at this time. Inclosed please find a love offering.—*Mrs. B.*

Ontario, Calif.—Last week I wrote asking help to relieve me from nausea during pregnancy. My demonstration was wonderful, and I wish to pass the account of it on, that others may learn how to be helped. After passing the second month, I became ill. The last few days before

writing, nausea was continuous, day and night. I mailed you a letter in the afternoon, then came home and had six violent attacks. During one of them my husband came in and laid his hand on my shoulder and said, "Now you are all right." I said, "Yes, I am all right." All distress went absolutely, as suddenly as darkness from a room when the light is turned on. I got up, prepared the supper, ate heartily, and have never been so well, so fine and so happy as I am now.—*Mrs. H.*

Atlantic City, N. J.—I wrote you sometime ago concerning my approaching confinement, and I am thankful to the Lord and to you that everything turned out nicely. I had no sickness during pregnancy; people predicted a hard birth, but predicted wrongly. My labor was so easy that I shall not even try to describe it. The baby is a perfect, fine boy, weighing ten pounds.—*Mrs. R. E. W.*

New York, N. Y.—We have a most wonderful new little daughter, now three months old, and rated 100 per cent perfect. For this wonderful blessing, which the Father has given into our keeping, we are indeed thankful. Your prayers, and those of my very true friends in New York Unity, helped me through a most trying time.—*I. A. D.*

THE PRAYER OF A MOTHER

SYLVIA MCGEE

Help me, O God of the universe,
Help me, in this, my life work!
Strengthen my soul and make me
More worthy to be a mother.
Help me to guide my child,
And teach him to love the beauties of nature,
The wonders and beauties of nature.
Fill him with knowledge and keep him
As pure and as sweet as the morning.
Help me, O God of the universe,
Help me in this my life work!
Strengthen my soul, and make me
More worthy to be a mother.

OUR PAGE OF BLESSINGS

"Before thou eatest pause and raise
Thy thought to heaven in grateful praise."

THE SUPPLIER

Be not anxious for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than the food, and the body than the raiment? Behold the birds of the heaven, that they sow not, neither do they reap, nor gather into barns; and your heavenly Father feedeth them. Are not ye of much more value than they?—Matthew 6:25, 26.

A NEW YEAR'S BLESSING

"God bless the master of this house,
The mistress bless, also,
And all the little children that
Around the table go;
And all the kinsfolk dear, that dwell
With you, or far, or near,
I wish a merry Christmas, and
A happy, bright New Year."

AFTER MEALS

Dear Father, in the name of my indwelling Lord, Jesus Christ, I give continuous, loving thanks, praises, and blessings unto thee, for thy abundance of all good and perfect gifts, for all thy wonderful good, and for all thy loving blessings.—*F. T.*

Knowing thy immanence, our Father, we do clearly see that this food is of the very Substance of thy body, and that in eating thereof, we consciously partake of thy nature. Thus we are renewed in the spirit of our minds, and thus we are, with thy coöperation, fashioned anew and brought into conformity with thy Man-Idea, beautiful, majestic, perfect.—*I. O. S.*

SOCIETY OF SILENT UNITY

"Be still, and know that I am God."

INSPIRED BY THE SPIRIT OF TRUTH

Silent Unity represents the Healing Department of the Unity School, and it ministers unto those needing help, without seeing them personally. Jesus Christ spoke the Word and healed the centurion's servant and others.

We are glad to help all who have faith in the Power of God, no matter what the need may be, whether physical, financial, mental or spiritual. If everything else has failed we will take your case. "With God all things are possible."

Silent Unity will pray for you and instruct you how to pray to the Father in secret, and the Father who sees in secret will reward you openly.

The expenses of the Silent Unity work are met entirely by the free will offerings of those to whom we minister. "Give, and it shall be given unto you, good measure, pressed down, shaken together, running over."

All letters are strictly confidential.

UNITY SCHOOL OF CHRISTIANITY,
SILENT UNITY DEPARTMENT,
Tenth and Tracy Avenue, Kansas City, Mo.

CLASS THOUGHT

Held daily at 9 p. m.
January 20 to February 20, 1921

I am renewed in the Spirit of my mind, and have put on the new man of health and wholeness in Christ.

PROSPERITY THOUGHT

Held daily at 12 m.
January 20 to February 20, 1921

I am renewed in my consciousness of God's bounty to me and to all men.

CLASS AND PROSPERITY THOUGHTS

I am renewed in the Spirit of my mind, and have put on the new man of health and wholeness in Christ. The thought that falls short of immortality is doomed to oblivion. Like the leaf of the deciduous tree, it flourishes for a season, but with equal inevitability it passes into decline and extinction. The Spirit of the mind receives God-thoughts, ideas immortal. It clothes us with the everlasting body of health and wholeness. Health and wholeness are not accidental nor exceptional. They are the natural and eternal conditions of natural and eternal life. The new man is the restored man. He is the everlasting man, the man that has been always, that shall be always. He is the perfect, inner self of each one of us. We are restored when we *know* these truths about ourselves and *forget* what we have been thinking of ourselves. Instead of *thinking* sickness, we must *know* the wholeness, the loveliness of the triumphant Christ within, who never descends to the lowlands of inharmony but who inhabits the consciousness of God's presence and perfectness.

I am renewed in my consciousness of God's bounty to me and to all men. God is the Substance out of which all forms of supply are constructed. He is also the Consciousness of Substance which makes possible the shaping of Substance into form. He is that Consciousness when it weaves in Substance to produce form, and he is the finished product. He is the good in every desired, in every conceivable shape. Nowhere in the creative process of God is there an unfinished piece of work; he completed the idea simultaneously with the conception of the idea. Delays occur in man's mind. That is why people will take years in demonstrating the bounty that is now ripe for their appropriation. "It is finished," should be the happy acknowledgment of every one who turns for supply to the overrunning hand of God. Within the portals of con-

sciousness the demand of the heart stands waiting for its call to appear in the world of shape. So we ask, we affirm, we believe, and through the renewal of consciousness of abundance in God, we receive our desired portion of the bounty which he has prepared for all men.

INNER VISION DEPARTMENT

ABOUT THE FLOOD (NOT NOAH'S)

The Inner Vision Department is flooded with dreams and visions, and we shall hereafter limit our service to one dream interpretation at a time for each person. Some of our correspondents send in as high as six dreams in a single letter. We estimate that it costs us one dollar each for every dream we interpret, so you can see what the financial part of the work involves.

We do not make a definite charge for this work but leave the matter of compensation to the divine justice in those who ask for our help in discerning the leading of the Spirit. We find, however, that people do not appreciate the instruction of the Spirit as fully as they do the healing, and their free will offerings are not quite as generous as they should be.

We want to make this department self-sustaining, and in order to do so, those who ask for interpretations of dreams should be informed of the expense involved, that they may give as they receive. Wisdom is undoubtedly the most precious of the gifts of God to men, and we should all understand that wisdom is the most valuable, because through it all other gifts can be attained. When God told Solomon to choose whatever he desired and it would be given him, he selected wisdom, then riches and honor followed the exercise of this paramount gift. Some have claimed that love is the greatest of all the gifts. But Love makes many blunders, unless she is married to Wisdom.

EXTRACTS FROM LETTERS

THE LABORER IS WORTHY OF HIS HIRE

To a correspondent who expressed a feeling that Truth teachers should "earn their own livings," and not accept love offerings.

In the very highest meaning of the term, we feel that Truth teachers do richly earn their own livings. Being about the Father's business is the supreme work of the world, and those who have set themselves apart from commercial pursuits to do this service are earning their support, through whatever channel supply may find its way to them. If Truth teachers, healers, speakers, should devote eight hours a day to commercial work, a trade or a profession, there would be very little time left for the widespread presentation of Truth, and the work which you say has done so much for you, would not have reached the magnitude it has now attained. It would suffer an immediate and rapid decline, if all these workers should come to feel that they should go out into the realms of industry to earn a living. In general, those who receive the benefits of such work as Unity is doing, regard it as a sacred privilege to be permitted to contribute financially to its continuance. They know that through their support in this form they receive the unmeasured blessings of Spirit in their own lives, and also help to make it possible for others in the world to receive similar blessings.

REGENERATION

Regeneration is neither a theory nor a fad; it is a spiritual ideal. It is not an opinion to be held, but a life to be lived. It is a spiritual quickening which purifies, refines and exalts the soul, and it gradually brings the mind and body under the dominion of the Christ Mind. It is a process of soul unfoldment. The culmination of this growth is the Jesus Christ consciousness expressed in a resurrected life. Because regeneration is both a principle and the practice of the principle, it

should not be confused with anybody's idea of what it might be, nor with anybody's opinion of what it should be. The real knowledge of it comes through the Holy Spirit of Truth in your own heart. Follow it always, and you will be led into Truth and nothing but the Truth.

GOD, THE LOVING FATHER

"Jehovah was angry," does not mean that God is ever angry in the sense that a human being is sometimes angry. To the Jews, Jehovah (God) was a stern judge, visiting the effects of sin upon the sinner and his descendents, even unto the fourth generation of them that hated him. Because of this belief, they attributed to God most of the passions which they found in themselves, and in speaking of him they made him out to be an infinite man, rather than the Absolute God which we now know him to be.

Jesus' idea of God is much better and more spiritual than that of the Jews. To him, God was a loving Father who tenderly cared for his children. He was not a stern judge visiting punishment upon his offspring, but a loving Spirit-Presence, protecting them and guiding them into that which was for their highest good. Jesus knew that punishment, or suffering as the result of sin, is the effect of disobedience to God and violation of the Law of Being, and that it is not a special visitation from God. *As a man soweth, so shall he reap*, is a universal law, and under it all so-called punishment is meted out to all whose wrong thinking and living cause them to reap evil instead of good.

Your "taking up spiritualism" was not a sin "probably punishable by death." Such an assertion by any one is the essence of ignorance, and you should not let yourself be disturbed by it. In "dabbling in spiritualism," you came into contact with influences of a detrimental nature, and from these you are now suffering. You sowed error, and are now reaping the harvest. You did *not* sow death, and you are not reaping it, so

just be assured on that point. You are suffering more from your own fear than from anything else. "That evil force which tries to make me afraid," is simply *your own fear.* Let go of that, and you will be all right. Even devils have more important work than tingling peoples' ears to make them afraid. Cast fear out of yourself, deny susceptibility to psychic influences, quit "dabbling in spiritualism," and you will be yourself again.

To do this quickly, meditate much on the omnipresence of God, realizing that in him, the Eternal Good, you live, move, and have your being. Read the ninety-first Psalm, and also the fourteenth chapter of John. Give thanks every day for the protection of the Spirit-Presence which is God.

You need more faith, however, to enable you to realize freedom. You want to know if cases like yours have ever been healed. Yes, many of them. But this really is not what counts in your case. So far as you are concerned, it matters not whether any one else has been healed or not. *You can be healed,* and *that* is the important thing for you to know and profit by. Do not pin your faith to others' demonstrations, but just take hold of Truth yourself, and you will soon know that you can be entirely free.

Do not resist or "fight the evil" but "overcome evil with good." Pour out forgiving love upon everybody and everything seen and unseen, and naught but blessings will come back to you from everywhere.

JUST WHERE THOU ART

In our ministry we do not give specific advice as to what one should or should not do, nor do we say that a thing or condition must be abandoned as requisite to spiritual growth. It is true that all of a mortal and carnal nature must be laid aside gradually by the soul seeking the Light. It is evident from your letter that you are doing this even more rapidly than you think. We

simply speak the freeing, guiding word of truth, to help you into a clearer understanding. knowing that the Holy Spirit will lead you into that which is for your very highest good in every way. Go ahead doing every day what comes to be done, as that is the work for you to do just at that time. God is not limited in any way, so do all the good you can in any way that you can. So long as the work of a nurse is what seems most necessary for you, do it in the spirit of the Christ, and it will not hinder, but help in your spiritual unfoldment. When your are ready for a change the opportunity will come; therefore continue full of faith and trust in God. Practice Truth by silently declaring it for your patients every day. Minister in this way, as well as with your hands, and you will be a blessing to all whom you contact. Many practical Christians are nurses and are doing a great work for the kingdom of God.

THE JESUS CHRIST CONSCIOUSNESS

Please make clear the meaning of the term "Jesus Christ consciousness," to distinguish from what is commonly called spiritualism.

The Jesus Christ consciousness has no relation whatever to the mental phenomena known as spiritualism. Jesus Christ was and is a spiritual scientist, and not a psychic experimenter. He made the union in consciousness of spirit, soul, and body, and thus demonstrated immortality. He proved that even so-called death can be overcome, and showed that it is man's duty and privilege to overcome it. He realized a life consciousness so perfect that every cell of his being was made immortal while he was yet on earth. He now lives in this body, and through it continues his ministry for humanity.

As individuals, we are to realize the Jesus Christ consciousness in ourselves, and through it demonstrate the wholeness or perfection of being. We are to follow him in thought, word, and act, until we are trans-

formed by the quickening, spiritualizing power of the Spirit of God in us, then we shall be like him. In this process, every element of the Adam nature must be transmuted or changed into the Christ nature. The mortal must put on immortality—the corruptible put on incorruption, as Paul states it. This is done by living the spiritual life. Through right thinking, right feeling, right acting, the old Adam is put off and the new Christ put on. The impure becomes pure, the carnal becomes spiritual, the mortal becomes immortal and the human becomes divine. This transformation is accomplished by a change in consciousness, through which the individual becomes one with Christ in soul, mind, and body. This brings him into harmony with Divine Mind, and he expresses the fullness of its perfection.

The ethical elements of the Jesus Christ consciousness are clearly set forth in the Sermon on the Mount. Study it, live it, and there will be developed in you that phase of his consciousness. You can then realize the dynamic energy that he manifested, by overcoming temptations as he did. Especially yearn, deep down in your soul, for that spiritual understanding and dominion that enabled him to command the elements and to raise himself from the human to the divine. The so-called miracles he perfomed then will become possible to you. "He that believeth on me, the works that I do shall he do also; and greater *works* than these shall he do; because I go unto the Father." Finally, to achieve the highest spiritual attainment (expressed in his resurrection and ascension), do as he did, surrender self to God and live the Jesus life of loving service. Become one with Divine Love, for this is the only way, the only truth, the only life. The Jesus consciousness is established only when one has become a pure Love-Being.

As a help in this realization, one should become personally acquainted with Jesus. He is still the one Teacher, Savior and demonstrated Son of God. You can reach him instantly through sincere prayer; and,

through the Holy Spirit, he can and will help you with your problems, all along the way. He is the Master of Life, and the silent power of his presence, alone, will protect and inspire you as nothing else can do. When you pray, meditate on the name, *Jesus Christ.* Let it stand for him in your consciousness. The instant you do this, his own mighty realization of Truth is flashed into your mind to help you in your overcoming. "Lo, I am with you always, even unto the end of the world."

THE SON SHALL MAKE YOU FREE

Do not let your present condition disturb you too much. Just realize that now you have an opportunity to get rid of the cause of your present suffering. The mistake, which put you where you are, is past, and if you learn to think right and do right while your are serving your sentence, you will be entirely free when it is completed. Therefore do not worry nor rebel against conditions. Just accept the situation as it is, and make the most of it; then when you receive your freedom you will not make the same mistake again.

You are in reality God's child,—in jail, or anywhere else. The place or condition is of no consequence whatever. God loves you *now*, and wants to help you. We love you as a fellow being, and we are doing our very best to help you in a way that will be for your very highest good. All you have to do is to follow the directions we give you. Pray with us earnestly each day, then the Holy Spirit will fill your mind and body with Truth and health, and you will be far better when you come out of prison than when you went in. You were in a mental prison before the material doors closed upon you. Now if you pray as we direct you to do, and find the Christ within your soul, you will get out of the mental prison also. Then you can begin life over again, and really live it as you often have wished that you might. We are blessing you every day in the name of Jesus Christ.

HEALING THOUGHT

I AM RENEWED IN THE SPIRIT OF MY MIND, AND HAVE PUT ON THE NEW MAN OF HEALTH AND WHOLENESS IN CHRIST.

PROSPERITY THOUGHT

I AM RENEWED IN MY CONSCIOUSNESS OF GOD'S BOUNTY TO ME AND TO ALL MEN.

SILENT UNITY HEALING

"What Hath God Wrought!"

HEALTH

San Diego, Calif.—I lost my health during the intense heat of July. The internal organs became inactive for three weeks. I would not call a physician, but fully trusted in the healing Power that never fails, and the most wonderful demonstration that I have ever known came to me. I was suffering such intense pain that I could not have lived longer and remained sane. My faith came to me. I asked our dear Father to take the pain from me, as I could not endure it longer. It left me, and has never for one moment returned, and all other symptoms gradually passed away; though I am what the world calls old (my years are seventy-six), I am very active, always acknowledging the Father as my health and strength, my wealth and prosperity.—*Mrs. J. A. L.*

Chicago, Ill.—I have had a wonderful experience, and I feel so full of praise for my wonderful healing that I write you about it, thinking this report may be of help to some other of God's children who are trying to realize the power and presence of Spirit. During the four years' study of Truth through Unity, I have felt the divine presence of God, our Father, within. About two weeks ago I poured a kettle full of boiling onions (I wished to drain off the water) over my feet, ankles, and limbs, my slippers filling with the hot liquid. Kicking off my slippers and denying pain, I leaned over a chair and affirmed God's presence, that I did feel the presence of Spirit, Divine Love. Within fifteen or twenty minutes there was no feeling of pain at all; no feeling of fire or heat remained. I did not look at my feet that night, but ate my meal in joy and praise to God and Unity. How I love Unity for teaching me the Truth! I have had perfect ease in my feet and limbs as far as the burns are concerned, and God is nearer and dearer, "A very present help in time of trouble."—*B. E. C.*

Wichita Falls, Texas—You may discontinue prayers for my ear; it is entirely healed.—*D. B.*

San Francisco, Calif.—About two years ago I wrote you for prayers to heal an abscess in my side. This is now entirely healed. Please accept my very sincere thanks for your help, as I know it was through Unity that the sore was cured.—*Miss E. L. H.*

Oklahoma City, Okla.—For several years a vivid memory has been clamoring for expression. Some years ago while attending a series of lectures in the Unity Auditorium, I became interested in, and joined, your Society. Not long after this, I was put to a most severe test of my faith in Unity's teachings. My son, who was attending business college in your city, was taken with diphtheria and placed in the Kansas City isolation hospital. He was so ill that the attending doctor said, "You have a thousand reasons for being dead, and not one for being alive." The attack was followed by a post diphtheritic heart and double pneumonia. We shall never forget those dark hours which were cheered by Unity's assurance that our son would be spared to us. He was. Three years later, our little daughter had an accident which resulted in a broken femur. The attending physician failed in setting it. We called in a surgeon to remedy the mistake. Three major operations were performed: re-breaking the bone; stretching the limb, and placing a plate to hold the extension, and the removal of the plate; removal of bone infection. These kept myself and the little girl's mother at our daughter's bedside for four months. She faded away to a mere skeleton. Again in dire extremity, we faced the awful probability of losing a child. The doctor said we might remove her from the children's hospital to a place near by, where he could continue to call and dress the wound caused by the surgical incision. He came daily. After a few days he said that he could do no more, but that we should make her as happy as we could. He left a prescription for strychnine-sulphate tablets—the last recourse used to keep up heart action. Again we called upon Unity, and again we received the blessing after the doctor had despaired of life. These two experiences are as distinct in my mind as though they had happened yesterday. The clearest remembrance is the moment in each crisis when the consciousness came to me from *that near Presence* that my child was spared. I shall always be most thankful to Unity for these two lives. Both children are well and enjoying the life spared to them through the help of Unity. The boy volunteered for war. My older son was drafted. Both reached the Atlantic coast. The older was equipped for over-sea service, but the embarkation was halted and *he was taken from the line* and sent to college. Later he received his commission and was given charge of a most important post of duty. Thus again a miracle transpired, and again it was in answer to the faith taught by Unity. Neither son left this country.

I have not begun to say what I wanted to say. You understand, I know, how I want this great demonstration of the goodness of our Father to become the means of others receiving like blessings. A very dear and privileged friend once wrote me, "Please write to me some times when you don't want something." I am writing this at a time when I have nothing to ask. I want to give something to others, if I can. This experience is the dearest thing I possess, and I will be no poorer by giving it to others.—* * *

San Francisco, Calif.—I am writing to tell you that the hives disappeared from J., after asking you for treatments. You may discontinue the prayers for him. I thank God and your Silent Unity.—*R. L.*

Columbus, Ohio—One month ago I asked for the healing of my throat. It has given me no trouble since, and I am thankful for the blessings received. It is healed, I know, and you may discontinue prayers.—*Miss M. B.*

St. Louis, Mo.—I wrote to you sometime ago in regard to a lady who had caked breasts. As soon as I wrote the congestion began to subside, and conditions had become normal before I received your letter. I thank God and Unity for the help I have had.—*Mrs. R. C. S.*

Stayton, Ore.—Some two months ago I telegraphed you for prayers for my little boy who had cut his finger off in a lawn mower. I had it sewed on and he never suffered one hour's distress, and it grew on again. When the doctor said that it could not be saved, I begged him to try. I knew all the time that God would hear our prayers. Now it is well and just as good as it ever was. I am so thankful to God and Unity.—*Mrs. L. E. B.*

Manitoba, Canada—The goiter I was troubled with has disappeared. I did not notice it was gone till a friend said, "Where is your goiter?" It disappeared in a night. I thank God for his kindness to me; he answered your prayers.—*Mrs. I. B.*

Wilmington, Del.—On October 18 I mailed a letter to Silent Unity, asking prayers to bring me mental peace. I am writing you now to say that you may discontinue my case; I have not had such peace, such a deep feeling of joy and contentment, in years. I thank you.—*Mrs. L. M. B.*

Memphis, Tenn.—I wrote you for prayers for my husband. You may discontinue them now, as every trace of the warts on his neck has disappeared. This has been quite a joyful experience to me, for I have been so benefited by coöperating with you. I praise and give thanks to God and Unity.—*Mrs. L. C. H.*

PROSPERITY

Longmire Springs, Wash.—In regard to the Prosperity Bank, I will say that since my wife wrote to you for the Bank for me, I have made more money and received larger wages than ever before in my life. Thank God and Unity for our prosperity.—*I. E.*

Davenport, Iowa—I wrote you for prayers. My salary was inadequate. You may discontinue your prayers for that now, dear friends. I am to have a twenty dollar raise. Ten dollars of this was included in Saturday's check, covering the last two weeks. A few days ago I lost a beautiful large rhinestone and silver buckle. I never doubted that it would be returned, although it was lost in a crowd of twelve hundred people. I sat down to write to you, and while I was formulating that letter a man came in and laid the buckle on my desk. In all that crowd it had not been crushed, or really lost. It came straight back to me. Truly I am blessed.—*G. O. E.*

Loveland, Colo.—As for prosperity results, they have been wonderful. I have not only been blessed with all I need for my own family, but have been enabled to help four others, and have outfitted two little motherless girls with winter clothing. I thank you from the bottom of my heart. You are certainly doing a wonderful work, or rather God is doing a wonderful work through you.—*Mrs. C. E. O.*

St. Louis, Mo.—Last May I wrote and asked your prayers, that I might find and purchase a house in which to live. The place we were renting was put on the market; in August (after the sale) we found the dearest home, just the kind we had in mind. We are now occupying it. We are happy and grateful for what Unity has done for us. We have been blessed and prospered in many ways. The divine love of God guided us in all our thoughts and ways, leading us direct to the house that we needed, which was waiting for us.—*Mrs. H. E. B.*

Los Angeles, Calif.—We sold the building we wanted to sell, the deal being completed last week. We feel your prayers aided us in the sale and we thank you.—*Mrs. A. F. G.*

Venus, New Mexico—I wrote you a few weeks ago that we needed rain, and that I was again trying to get a well. We have had a nice downpour and I have, after twelve years trying, succeeded in getting a fine well of water, soft, sparkling and delicious. We thank the Father, and you, for our prayers have been answered.—*J. G. D.*

Dunnville, Ontario, Canada—We thank you for your kind letters with instructions. The waist is found and also the rings. When the rings appeared, G. said, "That's Unity." The statements you sent are far-reaching.—*Mrs. E. F.*

Indianapolis, Ind.—I am thankful for the very fine treatments you gave me. I was poor in my studies at school, and I asked for aid from you. Now I am at the head of the class.—*Miss R. S.*

Sand Lake, Mich.—I sold my property after I wrote to you for prayers. The sale was at a good profit, for which I am very grateful to our Father and to you.—*Mrs. R. J.*

East Cleveland, Ohio—I wired to you for prayers, that my son might be able to pass his final test in biology, which was to be held September 23. I am so thankful that I can tell you that he passed. I was impressed to ask your assistance, as he was ill last spring when his class took the regular examinations. His teacher told him that he could have four weeks for preparation this fall, but the dean said that he would have to take the test immediately. He had only two days' notice in which to prepare for it. It has been proved to me that "no good thing will he withhold from them that walk uprightly."—*H. E. W.*

Grand Rapids, Mich.—You have certainly done wonders for me. I had almost given up hope of ever selling this place, but it has been bought, at my price, in cash.—*J. S.*

Washington, D. C.—During the first part of September, I wrote asking that you pray that I might finish a certain course of study in a very short time. Two or three days after, I received an appointment in Washington, which will enable me to carry out my plans. You may discontinue prayers for me. I thank you for your help and kindness.—*H. M. P.*

Pittsburgh, Pa.—Sometime ago I asked your prayers for a friend, that he might pass examinations and get into a university. He is now attending the university, and is getting along fine with his studies. We thank you very much for your prayers. May God bless you.—*H. N.*

Colfax, Calif.—I wish to acknowledge God's goodness in restoring the suitcase, concerning which I wrote you. I kept affirming the belief that the one who had found it was pure Spirit and would restore it to its rightful owner. I also thank God for what he has done for my daughter. We feel that we shall have a real Thanksgiving in our new home in the country, for God is indeed good to us.—*Mrs. C. S. S.*

Leavenworth, Kans.—Very shortly after asking for prayers for prosperity, my husband got an offer of a position with much better salary and a house furnished. The next day we sold our place here.—*Mrs. A. B. C.*

Akron, Ohio—I wrote you sometime ago asking help in solving the problem of a suitable place to live. Within a few days things for which I had hoped for months came about easily and naturally. Now I hear of improvements contemplated by the city that will make our home one of the most desirable and beautiful in this neighborhood. You may discontinue prayers. I shall never doubt the power of All-Good.—*Mrs. A. D. D.*

Chicago, Ill.—About a month ago I wrote you for special prayers for prosperity. Shortly after, I obtained a position better than I had ever expected; so, more than ever I am convinced of the power of faith and prayer. I cannot say enough for you, but keep spreading the word, *Unity*. —*Mrs. F. E. J.*

Chicago, Ill.—I wrote for and received your Prosperity Bank a year ago, at a time when it seemed that nothing could help me out of the dire financial straits in which I floundered. I owed money that I had been obliged to borrow; I had nothing but threadbare underwear, a shabby hat, shabby shoes, one shabby dress that I had already worn for two years both winter and summer. As I had hurt my foot I could work but a few hours a day, and earned only enough to pay my room rent and board. Even when I got the Bank (although I began to earn a little more and was able to get some of the clothes I needed so much), I could not seem to get hold of the prosperity idea until about August, of this year. But since then I have been able to demonstrate abundance for all my needs. I know that without your help I could not have made the progress I have made, and I thank you, every one, from the bottom of my heart.—*R. H.*

Lynn Haven, Fla.—Inclosed is a love offering for the help which you have given us during the past year. Our circumstances were so straitened that I could not see my way clear for a long time, but we have had a wonderful demonstration of divine sufficiency. I found a small way of assisting financially during the summer, and that helped us lift our debts. This fall my mother offered to pay my expenses, to come and bring my children. A little later an opening came for my husband to be sent South also, so that we are both here in Florida. We rented our home, and everything is working out all right.—*Mrs. R. V. W.*

FROM STUDENTS OF THE CORRESPONDENCE COURSE

Kansas City, Mo.—Ever increasing appreciation of your department leads me to say that your work is one of the greatest and most far-reaching I have ever known.—*C. F. W.*

Ashtabula, Ohio—I am deriving wonderful spiritual benefits from the lessons, and express my thanks and appreciation by sending a thanksgiving love offering.—*G. B.*

Miramar, Calif.—My husband had blood poisoning, but thanks to you and God, he is out of all danger. I nursed him, and through the knowledge gained from the lessons, I was able to be on my feet for days and nights, without giving out.—*Mrs. W. J. C.*

Oakland, Calif.—Words would fail me, were I to attempt the telling of what these lessons mean to me in the restful and peaceful realization of oneness with that never-failing reality that we term God; it is with joyful anticipation that I look forward to being with you immediately after completing the Course, for the purpose of receiving all the necessary training and instruction in the calling that I prize above everything in the world.—*J. A. K.*

Alameda, Calif.—These lessons have been the most wonderful help to me in the world. Now my dear husband is of the same mind as myself, and through God he is healed from a so-called disease. He could not work for a year; now he is able to work and I can say, "Praise God," every hour of the day. I am anxious for my certificate. Many blessings to Unity.—*Mrs. W. M.*

MISCELLANEOUS

Philadelphia, Pa.—It has now been four years since I began to write you for your help. I have never missed a month, during that time. My one desire has been, from my first hearing of you dear people, that you would help me to find my true Self, and today my desire is accomplished. I know that man by searching can find God. To find God was my aim, and now through your teachings I have found the far-away God,—so near and so dear. "In Him we live, and move, and have our being."—*M. E. L.*

Alton, Ill.—My heart is full of thankfulness and love. What is more beautiful than the word *Unity?* I wrote you several months ago for prayers, that I might hear from my two boys who are in Hungary. Last Saturday I received a letter from my baby brother, telling of his safety and also of the safety of my dear boys,—that they are together and

well. My older son was wounded five times and still is all right. I cannot find words to express my thanks to our dear Lord and Unity. My husband and I now realize our oneness with omnipresent Substance, and we have learned to live in the knowledge that the Good is always present. I hope that you will publish this demonstration in Unity, so that when I pick up my next number I shall read of my own demonstration; and please sign my name in full, that I may answer any one who may write to me concerning my boys in Hungary.—*Mrs. Agnes Drinka, 310 Mill St. Springfield, Mass.*—To me the value of the Unity publications cannot be computed in currency. They are simply priceless, and I do not see how I could very well live without Weekly Unity. Life would not have half the joy. So please accept the inclosed, which I send with a grateful heart for all benefits I receive from the paper. May you be blessed with increase in all ways.—*Mrs. A. L. P.*

Edmond, Okla.—I have been a devoted reader of your literature for a few years, but became deeply concerned when my two young sons were called overseas to serve our country, at which time my heart sank in fear and sorrow. I tried to pray, tried to console myself, and though I had been a lifelong Bible student, my efforts were of no avail. Remembering the hopeful words of Unity, also the admonition, "If any among you be sick and in trouble let the brethren pray," and as just then I needed support, immediately I said, "I shall ask Unity's help." Through a letter I submitted all to God, through Unity's prayer; I asked protection and a safe return for my sons, and grace to bear all that should come to me. Would that I could tell what silent comfort came to me! Each day renewed a great sufficiency. My sons returned with only slight injuries, though serving at the front and after enduring hardships and sickness as the boys did, who were not in protected positions; they withstood all until "Armistice" sounded and resounded through the world. May I now bring my testimonial of the power of prayer? All I asked was granted. My sons came back to me, even better Christian boys than when they left me, for they had been with God, and at this writing, November, 1920, they are well and rejoicing with their mother. Surely God's hand controlled it all, for the sons acknowledged that when in fierce conflict the whispering of mother's love and prayers, and God's divine protecting presence seemed to encircle them, as they determinedly stood at their posts of duty. Could I do less than confidingly embrace the principles of Unity School of Christianity?—*Mrs. S. D. P.*

PUBLISHERS' DEPARTMENT

A LITTLE PERSONAL TALK WITH UNITY READERS

Systematically during last year, the "Twelve Faculties of Man" formed the main theme of Unity Magazine. Judging from our correspondence, general satisfaction on the part of Unity readers was our reward.

It is our special purpose this year to meet every class of subscribers, and every need of each one. Therefore, the readers of Unity will find in each issue, articles ranging from the simplest "Lessons in Healing" to those on the deepest metaphysics.

The following Truth teachers and writers have responded to invitations to write for Unity during the coming year: Annie Rix Militz, Dr. A. C. Grier, J. A. Edgerton, Horatio W. Dresser, W. John Murray, Thomas Parker Boyd, C. H. Watts, and H. T. Weigel.

Charles Fillmore will continue his invaluable contributions. E. V. Ingraham has specialized on the "Silence" in his classes here at Unity and in the field work. His success in teaching this subject warrants a series of articles by him on this much discussed theme. Other prominent field and Unity workers are also preparing matter to further enrich the contents of Unity.

The Home Department, the interpretation of the International Sunday School lessons, the Publishers' Notes, etc., will continue with unabated interest, we trust. Special devotional features, prayers and invocations, will do their large share in helping our readers. In a word, Unity is going to be the best ever.

DEPARTMENT OF INTENSIVE TRAINING SCHOOLS

A TWO WEEKS' TRAINING SCHOOL IN MARCH

We extend to you a most cordial invitation to visit us at headquarters and to receive personal instruction in healing, demonstrating prosperity, Bible interpretation, the silence, and other subjects of interest to you as a student of Practical Christianity.

The success of previous schools of intensive training makes us most enthusiastic in putting before you the great value of coming into close contact with our teachers and healers and in living for a while at the heart of this great spiritual work. The next school will be held from March 13th to 27th, ending Easter Sunday. A complete schedule of the work will be given in February Unity.

At the school in September, the following courses were conducted, each teacher giving six lessons:

Basic Principles.....Charles Fillmore
Spiritual Prosperity.....Kate M. Nevill
The Silence.....E. V. Ingraham
Healing Principles.....Ida M. Palmer
Practical Application of Truth.....W. I. Hoschouer
The Cosmic Christ.....Imelda Octavia Shanklin
Primary Correspondence Course.....Mary C. O'Neill

The compensation for the class work is on the love offering plan, each student deciding for himself what his tuition will be.

Living expenses in Kansas City are more reasonable than in most cities of its size, and accommodations may be had according to each one's manner of living. Our new Unity Inn serves excellent vegetarian lunches on the cafeteria plan.

We welcome you home!

PUBLISHERS' NOTES

To those who are inclined to become impatient for results: We sow the seed in the soil; it sprouts, takes root, grows, and in its own good time comes to maturity and fruitage. Should we attempt to interfere with these orderly processes of nature by digging up or plucking too soon, we know the results. So in our affairs. We plant a seed thought; down it goes into the subconscious, and according to the laws of mind action, there comes a time when we reap the harvest. But we must take heed lest we become impatient with green conditions.

Today I was shown by the Spirit that seed planted 2,000 years ago is only now coming to full maturity in my life; and I fully realize that this is the first time that I am prepared for the harvest, which has come at exactly the right time.

In the early days of her work for the emancipation of women, Susan B. Anthony was called to deliver a suffrage lecture up in the mountain region of Kentucky. After a difficult and tedious journey, she and her secretary arrived at a humble cabin where they found assembled a handful of persons, among whom was a freckle-faced boy, with red hair sticking out through the generous gaps in his straw hat. Well, notwithstanding the small size of the audience, the lecture was given to the very best of the speaker's ability.

Forty years later, in a certain state, a suffrage bill passed the legislature, and was signed by the governor, contrary to all expectations; for this governor,—a bachelor, and somewhat of a grouch—was naturally expected to veto the bill. When questioned, he answered, "Yes, I have believed in woman's suffrage for forty years, ever since I was a boy, when I heard Susan B. Anthony lecture up in the mountains of Kentucky."

Henry Ward Beecher once went to a hall in a small town to give a lecture. When he arrived there, the only person present was one lone man seated behind the stove. As no others came, Mr. Beecher conscientiously gave the lecture with all the eloquence of which he was master. Many years later, he learned that his solitary listener of that unusual occasion had become a bishop—a great worker in Africa for the cause of Christ, as a result of the great preacher's exhortations.

You will attain what you are seeking, if you wait patiently. The fruit of earnest work comes. It has been well said that spiritual words can be cut and bled, and still live.

Therefore, we must learn to wait patiently upon the Law, or Lord, and he will unfailingly bring it to pass.

The foregoing words express the thoughts of a teacher at a Wednesday evening healing meeting.

If you have been a patron of Unity literature, you know the general high standard of our booklets, and to you we need make no special appeal—other than to remind you that the "Beaux Arts Series" of six booklets fills a place all by itself in our publications. To those who are not familiar with Unity publications, we will say that this Series offers a Truth education in a nutshell.

Kindly examine the following titles with names of authors:

"All Sufficiency in All Things," by H. Emilie Cady; "Directions for Beginners," by Charles Fillmore; "Finding the Christ in Ourselves," by H. Emilie Cady; "Trusting and Resting," and "In His Name" (two essays), by H. Emilie Cady; "The Practice of the Presence," by Jennie H. Croft; "God's Hand" and "Loose Him and Let Him Go" (two essays), by H. Emilie Cady.

As people become more and more familiar with these "pathfinders," the demand for them constantly increases. Were we to write on and on, we could not convey to you just what such an uplifting little course of study is likely to mean to you. Simple, short, inspiring, comprehensive are some of the words which fit, in description.

Send for the "Beaux Arts Series" *now*, that you may be made partakers in that feast of joy, peace and plenty awaiting you. Artistic and substantial binding; envelope to match; single copies, 25 cents; complete set of six, $1.50.

You wonder why some people have so much and others so little. It looks like blind luck, but it isn't A perfect law is operative in the affairs of men—whether they know it or not—and their conditions adjust themselves unfailingly in accordance with definite mental action. Now, what a mastery to lay hold on these laws and use them in shaping the course of our lives and affairs!

For the purpose of educating people in the workings of the prosperity law, we publish a group of booklets known as the Prosperity Series. There are four of these, covering different phases of the subject, and suggesting to the student various avenues of approach. An examination of the titles will give some slight idea of the worth of these invaluable booklets:

"Prosperity and Success," by Sophia Van Marter;

"Wealth and Wisdom," by Jennie H. Croft; "Giving and Receiving," by Charles Fillmore; "The Invisible Resource," by Charles Fillmore.

Send promptly for this Series in order that you may profit by its perusal, as have so many thousands of others. Artistic binding; envelope to match; price per copy, 25 cents; full series of four booklets, $1.00.

Extract from a zealous friend's letter: "I am inclosing a thank offering for your "Truth Dissemination Fund." Daily do I pray for the establishment of a mighty fund to be used in your wonderful work—and I know my hope will be realized, for surely God is behind it. I should think all who have received aid and comfort through your prayers would desire to help—but in reading over the testimonials, the love offering seems to be the exception rather than the rule."

A little explanation is in order, because this lady's impression may be general. Many send love offerings with testimonials without stating that fact in the body of the testimonial. Then, too, in publishing testimonials, it is our purpose to encourage readers who may not have had demonstrations of Truth's teachings. Therefore, statements regarding compensation are frequently omitted by us purposely. We trust the law, and know that all will give in rich measure as they have received.

Two aluminum Motto Signs have been prepared for the holidays. One has printed on it in beautiful Old English lettering, the words: "Christ is the Head of this House, the unseen Guest at every meal, the silent Listener to every Conversation." The other presents this original and telling statement: "The City of Happiness is in the State of Mind."

These signs are both decorated in purple and gold over aluminum. A high class elegance characterizes the mottoes, making them very appropriate for use in the library, the living room, or any part of a well appointed home. Yet they are so modestly artistic that they can be equally well used in the cottage, the bed room, the office, or the shop. The price of these mottoes is 50 cents each. In ordering, please do not confuse with the Unity Motto Cards. Silk cord for hanging.

"I sent for a Prosperity Bank a year ago, and can say that this has been the most prosperous year of my life." So says a bank patron. If *you* use a Prosperity Bank this year, you may write similarly to us in a year's time.

"Weekly Unity is such an intimate, sociable and cheery little visitor! It comes oftener. You do not have to wait a whole month for it. Like the manna of old, it needs to be used every day. It can be slipped into the big pocket of the kitchen apron, or into a drawer of the cabinet, or into the big sewing basket, or placed on the dresser in mother's room. One may read it all in a leisure evening; or a few pages can be digested while the bread is baking, just as one adds three or four precious pearls at a time to what will in time become a necklace of great value.

"As it must cost considerably more to send out four and five magazines every month, instead of only one, I will add $1.00—glad to—to the $3.00 when I pay for the three subscriptions."

Is it any wonder that our work is successful when we are continually supported by kind words and deeds like those expressed above?

We receive hundreds like this: "I have gained a wonderful knowledge of God as my supply through the use of the bank, and many blessings have come to us through this channel. But I feel that I need a fuller realization yet, so am again taking advantage of your loving offer. I cannot begin to tell you, dear people, what a blessing your publications are to me. They are daily teaching me how to really live to get the best out of life and to live as our Father wants all his children to live. I can only say that they are truly wonderful. Each one brings the answer, in a clear convincing way, to some question or condition that seems to bother me. I have come to feel that each issue contains a message for *me*, and I am never disappointed."

Why don't *you* get a Prosperity Bank?

"If I were speaking with you face to face now, I could never explain how much good has come to me through the Prosperity Bank. It is simply wonderful!

"Since I first wrote you, my husband has done thousands of dollars worth of business, and when his business is good, it means money to me. Today I am sending your money. I assure you that every dime that goes into the bank will come to Unity. God knows that in doing this, I will be able to pay you only a small amount for the great good which you have done for me, even though in the end it be thousands of dollars that I send." From a grateful friend.

Many mothers write in this strain: "Wee Wisdom is indeed a necessary pleasure to me as it makes its monthly

visits. I myself enjoy it from cover to cover, and back again. My little son wants it read through and through to him also. He is not satisfied until he knows all the little pieces and verses. The big illustrated poem is his especial delight and it is 'Tell it, mamma,' until he has each by heart. He always knows which magazine has the different stories in. Wee Wisdom is a delightful little folk's and older folk's magazine, too. I do not wish to miss any of the issues; am, therefore, sending my renewal now."

Prosperity Bank testimonials come pouring in. This is one: "At the time we wrote you, there was hardly anything coming in. Work had fallen off and it was almost impossible to get money for work already turned out; but within three days after the Prosperity Bank was sent for, work started with a rush, and has been increasing constantly. Up to the time Mr. B. sent for the Bank, we both considered $75 a week a very good income; but during the past six weeks our net returns have run over $125 a week. So the plan does work abundantly.

Words from a reader who thinks that she gets more than her money's worth from Unity publications: "Your periodicals and books are worth so very much more than you charge for them that I feel that I should send double the amount each time that I order; for they have been such a help to me. The friends to whom I gave the books, like them very much, and will surely be greatly helped by them."

From one who has learned to stand on her own feet through the Prosperity Bank Plan: Since I began using the bank, I have had numberless manifestations of prosperity; and by constant application of the law, I am growing daily in the opulent consciousness, knowing that I receive all my support and supply from the one Substance. You may discontinue special prayer for me.

Cheering words from a good friend: "I wish to say that I have got more comfort, hope, and good in every way, from reading Unity Magazine this last year than from any other reading matter that I have ever had. I go to it as to a dear friend."

"I have just had the happiest Thanksgiving of all my fifty years of life. And I think it is because you are teaching me how to be truly thankful. Inclosed is an offering to help you spread your glad tidings." One of the many thousands of grateful expressions in our correspondence.

THE UNITY PROSPERITY BANK

Dare I Depend Entirely on God?

Is the question which we all put to ourselves at a certain stage of unfoldment. When intuition and reason have just about convinced us that we can rest safe in the "everlasting arms," the adversary begins putting in his work about the bank account, the rainy day, life insurance, and all the rest of the false beliefs which never get us anywhere. This is the reason for the Prosperity Bank. The old fear thoughts of lack must be cast out and the mind must be trained to a perfect dependence on God.

It's just this way: In God, or Principle is all. Spiritual man is the heir, then, or partaker of this all good. If we with our minds, through the large-seeing vision, through a sense of freedom in finances, through just dealing, through generosity, open our conscious selves to the riches of Spirit, *nothing* can keep our own from us.

The Unity Prosperity Bank Plan furnishes a lesson, by means of which people can give themselves a practical drill in demonstrating the truth of the principles of prosperity. Besides, the Bank users are given special prosperity prayers by the Society of Silent Unity. Rich and poor alike find the Plan effective.

Read the following expression from a soul freed through the use of the Prosperity Bank: "When I asked for a bank in the first place, it was not with the idea that a large sum of money would fall into my hands; but I knew that some improvement could be made towards eliminating from my mind the fear that I would be in want if I was not careful in spending my money. Your prayers have produced this result,—what I want I go and buy, feeling that as God's child I will not lack any good thing. To one who has been bound by fear of lack the way I have been for years, and then to be freed from this thought,—well, to say that I am grateful is expressing it in a rather mild way. I certainly am thankful to God and Unity."

Send for a Bank, deposit the amount for Unity, Weekly Unity, or Wee Wisdom subscriptions for three friends, and learn that

You Dare Depend Entirely on God!

Please examine pages 95 and 96 of this magazine for description, explanation and blank.

THE SILENT SEVENTY

The Lord appointed seventy others.—Luke 10:1.

AN OPPORTUNITY FOR SERVICE

This is the department of Unity work which supplies literature for free distribution to those who wish to pass on the good news of spiritual freedom for all who will partake. There are over 5000 members in this society, and they are located in "every city and place," as designated by Jesus when he said to "the seventy:" "Go your ways; behold, I send you forth" (Luke 10). We daily receive many enthusiastic letters from members telling of wonderful demonstrations of the Law through the Silent Seventy literature. You will be surprised and delighted at the good work you can do in this way. Write us for further information about the Silent Seventy. There are no rules or obligations, and we are glad to correspond with members in regard to the problems they may meet.

ARE YOU ONE OF THEM?

Hundreds of people living away from Kansas City are putting in their evenings around the home fireside studying explanatory instructions from headquarters, that they may better understand Unity teachings—how to be a practical Christian, how to heal! These lessons are open to all who have studied Unity literature sufficiently to be ready now for personal instruction. Tuition by the voluntary love offering plan.

(Inquiries may be sent in on this blank)

UNITY SCHOOL OF CHRISTIANITY,
(Correspondence School Dept.)
Kansas City, Mo.

Send me leaflets about your home study plan. Have studied Unity ..... years.

Name .....

Address .....

.....

UNITY GOOD WORDS CLUB

Are you a member of the Good Words Club? Every one interested in self-development and in the uplift of the race is invited to coöperate with this organization. The purpose of the Club is to teach its members the power of the Word that they may have health, peace, happiness and prosperity.

This is the pledge:

I believe in the power of the spoken word, and I realize that I am held accountable for even my lightest words. I also believe that there is power in united effort. Therefore, I desire to become a member of Unity Good Words Club that I may unite in helping others as well as myself to speak only good, true words.

I agree to guard my conversations against all words of gossip, anxiety, foolishness, impurity, untruthfulness, crime, fear, nagging, complaining, sickness, poverty and anger, and to turn them toward words of trust, wisdom, goodness, health, prosperity, praise, joy and goodwill. I will also abide by the rules of the Club.

Name.....

Address .....

City..... State.....

This blank must be signed personally by the one joining.

(Clip this pledge and return to the Central Secretary for enrollment.)

The Club Rules

1. Members are admitted upon application to the Central Secretary.
2. Members are to avoid the subjects specified in the pledge.
3. Members are expected to report each month to the Central Secretary.
4. Each member is to secure at least one new member each year.

The membership of 15,500 extends to all parts of the world. No dues are attached to membership, the expense being met by freewill offerings. The Club has an official emblem bearing the symbol of the Three Wise Monkeys. An attractive wall motto contains the pledge in hand lettering. The emblem is $1.50 and the motto twenty-five cents.

IMPORTANT NOTICE TO SUBSCRIBERS

At the expiration of your subscription to Unity Magazine please renew at once. When a yellow blank is found under this notice, it means that your subscription expires this month. If the blank is placed in this issue, your renewal should reach us before the first of January to avoid missing the next number. Use money order if possible, but bills or two-cent stamps may be sent at our risk.

WHERE UNITY PUBLICATIONS ARE SOLD

Calif., Alameda—Home of Truth, corner Grand and Alameda Ave.
Fresno—Unity Truth Center and Metaphysical Library, 331 Forsythe Bldg.
Los Angeles—Unity School of Christianity, Room 210, 313 West Third St.; Home of Truth, 802 S. Union Ave.; Metaphysical Library, 910-914 Black Bldg.; The New Thought Church, 514 Fay Bldg.
Long Beach—Metaphysical Studio, 53 Cedar Ave.
Oakland—Ethel R. Egy, 2137 23d Ave.
Palo Alto—N. T. Truth Center, c/o H. M. Whitmore, 921 Ramona St.
Sacramento—Home of Truth, 1415 L St.
San Diego—House of Blessing, 2109 2d Street; Metaphysical Library, 1024 Broadway; Maude Johnson Beane, 955 8th St.
San Francisco—Metaphysical Library, 3d floor Rosenthal Bldg., 165 Post St.; Home of Truth, 1109 Franklin St.; California Truth Center, 68 Post St.; Occult Book Co., 1141 Polk St., near Sutter; Mission Unity Center, 2476 Mission St.; San Francisco Truth Center, 446 Lake St.; Downtown Truth Center, Rooms 803-4 Gillette Bldg., 830 Market St., opposite Emporium; Unity Center, Room 316, 165 Post St.; Unity Center, 611 Oak St., Jessie Juliet Knox.
San Jose—Christian Assembly, 144 North 5th St.
Stockton—J. W. Bailey, 434 N. American St.; Stockton Truth Center, 540 E. Main St., Junior Hall.
Colo., Denver—College of Divine Science, 730 E. Seventeenth Ave.; The Power School of Truth, 4321 West 32d Ave.; Unity Study Class, 721 E. 18th St.
Pueblo—Lydia Keeling, 108 West 10th St.
D. C., Washington—Woodward & Lothrop, 10th and 11th, F and G Sts.; Home of Truth, 1869 Wyoming Ave., Apt. 200; Unity Society, 300 Homer Bldg., between F and G on 13th St.; I. N. T. A. Headquarters, 311 Ouray Bldg.
Florida, Miami—Andrew J. Hornung, New Thought Center, 126 3d St., N. E.
Ill., Chicago—Unity Society, 104 Auditorium Bldg.
E. St. Louis—Mrs. Ida M. Keller, 605A Missouri Ave.
Ind., Indianapolis—Unity Truth Center, 1114 Odd Fellow Bldg.
Wabash—Mrs. Alice M. Depuy, 75 W. Maple St.
Iowa, Oskaloosa—Mrs. Kate Caldwell, 714 E. High St.
Kans., Topeka—Unity School, 119 E. 10th Ave.

Ky., Louisville—Kaufman-Straus Co., 4th Ave.; Truth Center, 307 Bernheim Bldg.
Bellevue—Mrs. Mary Hoffman, 302 Ward Ave.
La., New Orleans—Truth Center, 613 Common St.
Mass., Boston—The Metaphysical Club., 30 Huntington Ave.; New Thought Library, 347 Walker Bldg., 120 Boylston St.; The Larger Life Library, 25 Marlborough St.; Home of Truth, 111 Newbury St.; Old Corner Book Store, 27-29 Bromfield St.
Brookline—B. Gertrude Hall, 195 Davis Ave.
East Lynn—Dr. Sarah Meader, 10 Kenwood Ter.
Springfield—Truth Center, Room 203, 21 Besse Place; Mrs. Mary Margeson, 356 Main St.
Worcester—New Thought Reading Room, 216 Day Bldg., 306 Main St.
Md., Baltimore—Truth Center, 851 Hamilton Terrace.
Mexico City, Mexico—Luis Leal, Calle Tacuba 53 despacho S., P. O. Box 60 Bis.
Mich., Detroit—Unity Center, Margaret Wood, leader, Room 56, 213 Woodward Ave.; The Higher Thought Assembly, 213 Woodward Ave., Room 43; Miss C. C. Ayers, 59 Dexter Blvd.
Grand Rapids—Mrs. Fred H. Meyer, 3 Trowbridge N. E.; Mrs. Ida M. Bailey, 2011 Francis Ave.
Ionia—Mrs. Benj. J. Vosper, East Main St.
Kalamazoo—School of Christianity, 211 W. Dutton St.
Minn., St. Paul—Unity Center, Y. W. C. A. Bldg.; St. Paul Book Stationery Co., 55 E. 6th St.
Minneapolis—Rex & Jane Morgan, 1710 Stevens Ave.; Unity and Truth Center, 69 Bedford St., S. E.
Mo., St. Louis—H. H. Schroeder, 3537 Crittenden St.; Mrs. J. C. Appel, 2631 Russell Ave.; The Greenbaums, 720-21 Victoria Bldg.
Kansas City—Emery, Bird Thayer Co., 11th and Walnut.
Nebr., Lincoln—Unity Society, 13 N St., Room 502 Fraternity Bldg.
Omaha—Metaphysical Library, 302 Patterson Block.
N. J., Newark—Newark Truth Center, 435 4th Ave., near Roseville Ave., Roseville Section.
East Orange—Lucetta A. Robinson, 153 Grove St.
N. Y., New York—Brentano's 5th Ave. and 27th St.; Goodyear Book Concern, 222 W. 72d St.; League for Larger Life, 222 W. 72d St.; Centre Publishing Co., 110 W. 34th St.; R. F. Fenno, 18 E. 17th St.; Baker & Taylor Co., 354 4th Ave.
Buffalo—Buffalo New Thought Society, 43 W. Tupper St.
Schenectady—Mrs. Marcellene W. Burbridge, 111 University Place.
Ohio, Cincinnati—New Thought Temple Library, 1216 Mercantile Library Bldg.
Columbus—Unity Center, 323 Clinton Bldg.
Cleveland—Cleveland Truth Center, 322 Lennox Bldg., Euclid Ave. at 9th St.; Mrs. Frank Ohlman, 11322 Ohlman Ave.
Dayton—Dayton New Thought Temple, 30 Davis Bldg.
Okla., Oklahoma City—First Divine Science Church, 727 N. Robinson St.
Tulsa—Harry White, 319 S. Houston.
Ore., Portland—The Metaphysical Circulating Library, 312 Central Bldg., 10th and Alder Sts.; The Realization League, 727 and 728 Corbett Bldg.
Pa., Philadelphia—Unity Center, 1504 Walnut St.; New Thought Book Shop, Weightman Bldg.; Truth Center, 1507 Walnut St.
Germantown—Germantown New Thought Library, 6223 Baynton St.
Pittsburg—Ministry of Truth, 610 Arch St.

R. I., Providence—New Thought Center, 72 Weybosset St., Room 37.
Tenn., Nashville—New Thought Temple Society, Commercial Club Bldg., Room 307.
Texas, Dallas—Mrs. E. C. Friend, 311 N. Marlborough.
El Paso—May O. Stevens, 209 Mills Bldg.
Fort Worth—Mrs. H. M. Baille, 1600 Grand Ave.
Utah, Salt Lake City—Mrs. A. K. Myers, 639 S. 2d St. E.
Wash., Seattle—S. Louise Foulkes, 421 Globe Bldg.; Unity Society, 1924 10th Ave. W.; Raymer's Old Book Store, 1330 First Ave.; New Thought Congregation, 1311 Fifth Ave.; C. F. Lewis, 622 Pike St.
Spokane—Spokane Book and Stationery Co., 903 Riverside Ave.; The Church of Truth, corner 6th Ave. and Jefferson St.
Tacoma—Raymer's Old Book Store, 1317 Pacific Ave.
Australia, Melbourne—Anna Hudson, 145 Collins St.; New Thought Book Shop, 229 Collins St.
Western Australia, Perth—Albert and Sons, 180 Murray St.
Sydney, New South Wales—Truth Center, Coles' Arcade, 346 George St.
Mt. Victoria, New South Wales—The Truth Center, Sister Veni Cooper-Mathieson.
Canada, Toronto—New Thought Alliance, Foresters' Hall, 22 College St.; Mrs. M. Hunter-Jones, 44 Duggan Ave.
Victoria, B. C.—Unity Study Class, 600 Campbell Bldg.
England, London—L. N. Fowler & Co., 7 Imperial Arcade, 4, 5, 12 and 33 Imperial Bldg., Ludgate Circus, London, E. C.; C. Maurice Dobson, 9 Fortis Green, East Finchley, N. 2, London W.; The Higher Thought Center, 39 Maddox St., W1.
St. Helens, Lancashire—Helen Rhodes-Wallace, 32 Acland Rd.

A GOOD NEW YEAR'S RESOLUTION

Suggested by a Reader

Send something to Unity every week. This need not be a large sum; but small sums, never missed by the sender, sent frequently, roll up mightily for the cause of Truth. Thousands of us have proved in the past year the efficacy of Truth. To us, in time of trial, Unity has been "a rock in a weary land." In the testing times for the world still to come, Unity will be ready to answer all calls. Does it not behoove us to pour out as lavishly as possible from our store for the support of this consecrated organization? We owe it to humanity to keep Unity vigorous and strong.

Perhaps you are supporting some other Truth organization, perhaps a local center. Well, give to both, then. The money will come. But do not forget Unity. There is no other Truth organization in the world so strongly centered, so powerful a battery of help and healing, so large in active coöperating membership, as Unity. Let us help in two ways in the year 1921: First, support it *regularly*. Second, give the aid of our thoughts at the silence hours,—for the more who unite with Unity thus, the stronger will be its force for good.—*B. I.*

TO FURTHER THE SPIRIT OF UNITY

Many requests for the names of our subscribers in various places are coming to us, the object of the writers being to get acquainted with others of like thought. It is a rule among publishers not to give out the names of subscribers, because people do not like to be intruded upon. However, those of the same spiritual thought are often strengthened by coming in touch with one another, and for this reason we desire to help make such acquaintances. We will not give the names of our subscribers, but instead will publish the names of those who have written to us for lists. We cannot grant the privilege to everybody; it is given to only those who we have reason to believe are sincere seekers for Truth. Application in this department must be made by the one who wishes his name published.

Mrs. Lina Payne, 8 Lyme St., Salem, Mass.

Mrs. George E. Porter, Sunnyside Farm, Alstead, N. H.

Mrs. E. M. Lane, 521 Shelton St., Chadron, Nebr.

Mrs. Jas. D. Shields, 907 17th St., Bakersfield, Calif.

Mrs. J. M. McClenaghan, 126 St. Johns Ave., South Jacksonville, Fla.

Mrs. J. Wilbur, Anoheim, Calif.

Bertha R. Ells, 57 Oakdale Ave., E. Dedham, Mass.

Mr. and Mrs. W. G. McConnell, R. 2, Gainesville, Texas.

Dora Allison, Melones, Calif.

Mrs. Pauline B. Steele, Box 12, Moorcraft, Wyo.

Mrs. Otis C. Lackey, Askland, Mass.

Katherine P. Stetson, 36 Spruce St., Waltham, Mass.

WEE WISDOM YEAR BOOK

During the year, Wee Wisdom has contained a large number of pictures, poems and stories which have been a source of delight to the children. The very choicest of these will form the contents of the "Year Book."

Monthly magazines are apt to get lost or mislaid. The kiddies will clamor to hear about Bug-a-Boo-Bill, Prince Happyhop, Bill-a-Boo-Bug, and the rest of their newly found friends, whom they have learned to love during the past year. So you must have these fascinating illustrated rhymes right at hand if you wish to satisfy them. This can be only by having the bound volume—the "Year Book"—in the child's possession.

Companion size to Wee Wisdom's Way. Highly decorative cover. Price, $1.00.

A LETTER FROM A PRISONER

Leavenworth, Kans.

Unity School of Christianity, Kansas City, Mo.

Dear Unity:—Through the kindness of a friend, who gave me some of your pamphlets, I have learned of the work of the Unity School. I have never read anything that has aroused my interest as these pamphlets have. One might say that I was an honest doubter, for I was never able to believe the things which are taught by so many of the churches. I see plainly now that half the story has never been told; that in order to make Christ's life harmonize with his teachings, he must be taken literally. It is not so hard either, when seen from the viewpoint explained in those tracts.

I am one who, by a series of circumstances, has been compelled to give up a happy home; I have been separated from my loved ones, and am compelled to meet the ends of so-called justice by being confined here. For a long time I could not understand it; but perhaps I would never otherwise have heard the message as presented. So really, my experience will not have been in vain.

As things now stand, I am without funds, since I left everything for the care of my family. My friend said that if I would write you, some reading would be sent free. I would appreciate it very much, especially the "Lessons in Truth." Some day I will be able to reciprocate. Thanking you for anything that you can do in that way, I beg to remain, Yours for more light, *B. K. H.*

FOR FOREIGN SUBSCRIBERS

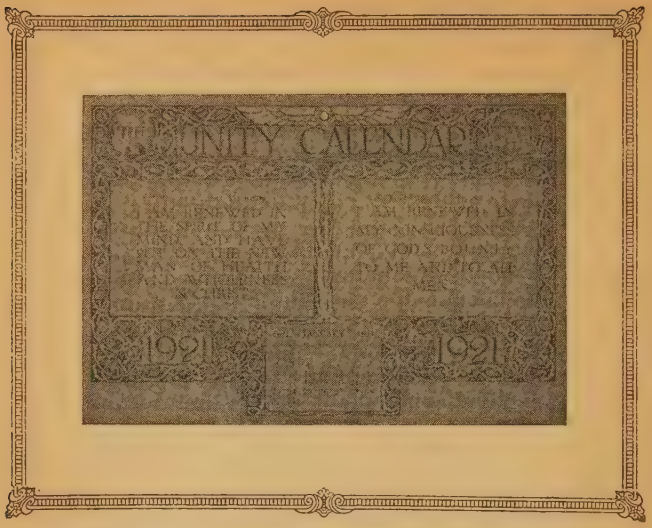
We quite often have requests from subscribers living in Australia, South Africa, and other far distant countries that the Silent Unity "Class Thought" and "Prosperity Thought" be given in Unity Magazine for one month in advance. In response to such requests we give below the thought that will appear in February Unity Magazine:

CLASS THOUGHT
Held daily at 9 p. m.
February 20 to March 20, 1921

The weak and beggarly claims of the flesh are cast out, and the abundant Christ Life, Strength and Health are built up within me.

PROSPERITY THOUGHT
Held daily at 12 m.
February 20 to March 20, 1921

In the consciousness of the Christ Superabundance, I am rich indeed.



THE UNITY CALENDAR

Just a word about this original and unique Calendar.

After considering many suggestions and plans for a Calendar, we finally hit upon the idea of using the monthly healing and prosperity thought which Silent Unity gives out monthly in this publication.

These monthly statements are the product of long periods of meditation; and they are endowed with the concentrated healing and prospering power generated at this great Truth center, the Calendar being prepared for distribution with a special Silent Unity service.

Our Unity subscribers will find the Calendar indispensable for keeping the class thoughts before them during the whole month in attractive, permanent form.

Any number of our people are rebuilding their bodies and straightening out their affairs, simply by the faithful use of these "thoughts."

The Unity Calendar is designed in French gray and old blue. Hang it on your wall during 1921. Give it the least bit of daily attention, and see what it does for you.

The reasonable price of 50 cents has been placed on the Calendar, in order that all of our readers may have one in their possession. Sent in reënforced envelope. Let your friends in on this opportunity by sending them a Unity Calendar.

CHRISTIAN HEALING

By CHARLES FILLMORE

Often have you read a book and thought: How have I managed to live all this time without this knowledge? There must be other books which would mean just as much to me, if I only knew of them.

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The Unity School of Christianity of Kansas City, Missouri, will give a special UNITY EXTENSION COURSE, in CHICAGO, ILLINOIS, February 6th to 13th, inclusive.

This course will be similar to the regular Intensive Training Schools held in Kansas City, and will aim to cover in as thorough a manner as possible, the entire scope of the Unity teachings.

Mr. Charles Fillmore will be one of the teachers in the Chicago school, and he will open the course with a lecture on "The Fundamental Principles of the Unity School," in Recital Hall, Auditorium Building, on Sunday morning, February 6th, at 11 o'clock. Miss Kate M. Nevill will be the speaker in the same room on Sunday afternoon at 4 o'clock.

Mr. Fillmore's general topic for the course during the week will be, "Basic Principles of Practical Christianity." The other teachers to take part in the course, and their general topics, are:

Kate M. Nevill . . . . Spiritual Prosperity
Wm. I. Hoschouer . . Spiritual Mind Training
Ida M. Palmer . . . . Healing Principles
E. V. Ingraham . . The Silence—True Prayer

Mr. F. B. Whitney will be registrar.

These members of the Unity faculty are coming to Chicago at this time to meet the demand of our students in this vicinity and surrounding country, who have desired intensive training in the Christ Principles as taught by the Unity School, and who have found it inconvenient to make the trip to Kansas City.

Mr. Hoschouer will be the speaker at the morning service on February 13th, and the 4 o'clock service on the same date will be a general meeting.

The course will be conducted in coöperation with the First Unity Society of Chicago, 104 Auditorium Building.

All meetings will be held in the Recital Hall, Auditorium Building, 431 South Wabash Avenue.

Remember the date. February 6th to 13th, inclusive.

INSPIRATIONAL SERIES

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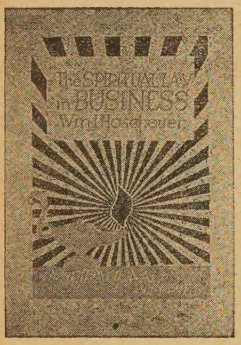

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